TRANSGENDER

# TAPESTRY

SUMMER
2001

ISSUE #94
$12.00

NO-WINN SITUATION

THE BUCK STOPS AT THE VATICAN: TO ROME WITH SOULFORCE

TRAVERSING ACROSS THE GENDERS

DRESSING FOR SUCCESS

A MODEST PROPOSAL

LAKOTA WINKTE

FICTION

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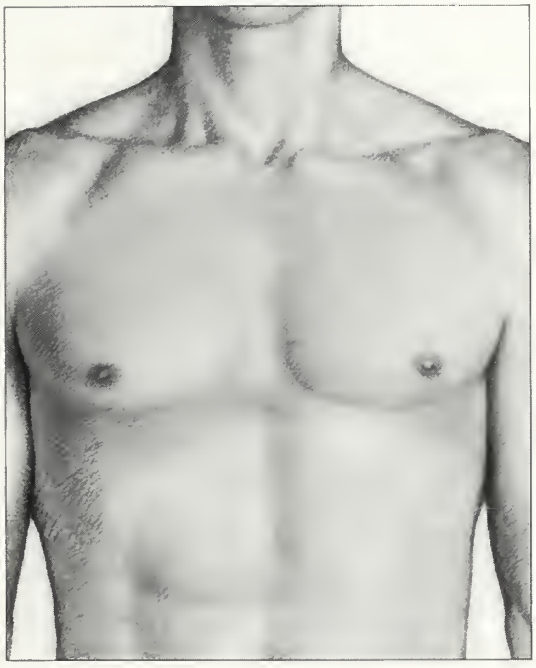

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# TRANSGENDER TAPESTRY

The Journal of the International Foundation for Gender Education

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**THE INTERNATIONAL FOUNDATION FOR GENDER EDUCATION**
**Waltham, MA**

**The Transgender Scholarship and Education Legacy Fund**
**Wednesday, December 20, 2000**

**FOR IMMEDIATE RELEASE**
CONTACT: Julie Johnson, Chairperson
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*New Transgender Scholarship Fund Announced for* Transgender Identified Students *in the Helping and Caring Professions Including: Social Services, Health Care, Religious Instruction, Teaching, and the Law.*

**The International Foundation for Gender Education (IFGE)** announces it will be awarding numerous scholarships to transgender-identified students in the helping and caring professions through its collaborative **Transgender Scholarship and Education Legacy Fund (TSELF)** in the United States and Canada. Each scholarship will provide supplemental funding for post-secondary students who have a demonstrated ability in and commitment to affecting change in the transgender communities through their commitment to working and being educated in the helping and caring professions. These include, but are not limited to, Social Services, Health Care, Religious Instruction (all denominations), Teaching and the Law. We seek to reflect a broad range of interests, including social services, HIV/AIDS education, law, teaching & education, religious instruction (all denominations), medical and health care, as well as the sciences.

Today a whole generation of out and proud transpeople have the power to create dramatic change in the world. We want to honor that power with the support that education focused scholarships can provide. It's important to acknowledge the achievements of our communities. Some of the most powerful forces for the transgender communities are transgender-identified individuals being nurtured and supported by this community. By providing grants to transgender students, TSELF recognizes these students' past achievements and provides much needed support for their future pursuits. Through these awards, we forge links between professionals and emerging leaders. In doing so, TSELF helps to facilitate the growth and advancement of not only these individuals—but of our communities as well. TSELF is committed to the concept that trans-people should be encouraged to help other trans-people. In the simplest terms, transpeople helping ourSELVES—*TSELF!*

## VISIBILITY

A special component of TSELF is the aspect of visibility. All awardees must be "Out and Proud," not only as members of the trans-communities, but also within the educational systems and professions for which they are seeking scholarship assistance. The Transgender Scholarship and Education Legacy Fund is seeking trans-individuals living full-time in a gender or sex role that differs from the one assigned to them at birth who wish to serve as role models for other transgender identified people. As out trans-people in the helping and caring professions, these special individuals will be challenging many of the societal prejudices that trans-folk encounter within educational and professional institutions.

## DEADLINE

Awards will be processed and announced twice yearly. Applications for the Fall Awards must be postmarked by August 1st. Scholarship awards will be made at the IFGE conference in March, and the Southern Comfort Conference (date varies, but late September/early October). Supporting materials should arrive within one week of each deadline. Applicants will be notified of their award status during the month directly following the application deadline. Applications are available online at: *<http://www.tself.org>*

## BACKGROUND

The Transgender Scholarship and Education Legacy Fund (TSELF) is dedicated to enhancing the visibility, strength and vitality of the transgender communities. TSELF invests in our future by awarding scholarships to students with leadership potential, and the desire to help build our community's health, education and culture. TSELF is building an endowment to ensure permanent financial support for transgender students. TSELF promotes philanthropy among transgender identified people and demonstrates the growing power of transgender giving.

The International Foundation for Gender Education (IFGE), founded in 1987, is a leading advocate and educational organization for promoting the self-definition and free expression of individual gender identity. IFGE is not a support group; it is an information provider and clearinghouse for referrals about all things which are transgressive of established social gender norms. IFGE maintains the most complete bookstore on the subject of transgenderism available anywhere. It also publishes the leading magazine providing reasoned discussion of issues of gender expression and identity, including crossdressing, transsexualism, FTM and MTF issues spanning health, family, medical, legal, workplace issues and more. IFGE values:

- individual uniqueness and dignity;
- personal wholeness;
- respect for human diversity;
- freedom from society's arbitrarily assigned gender definitions;
- respect, acceptance, enforcement, and protection of gender-related Human and Civil Rights for all.

Scholarship applications are available online at:
*<http://www.tself.org>*

TSELF can be reached at:
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Waltham, MA 02454-0229
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Website: *<http://www.tself.org>*
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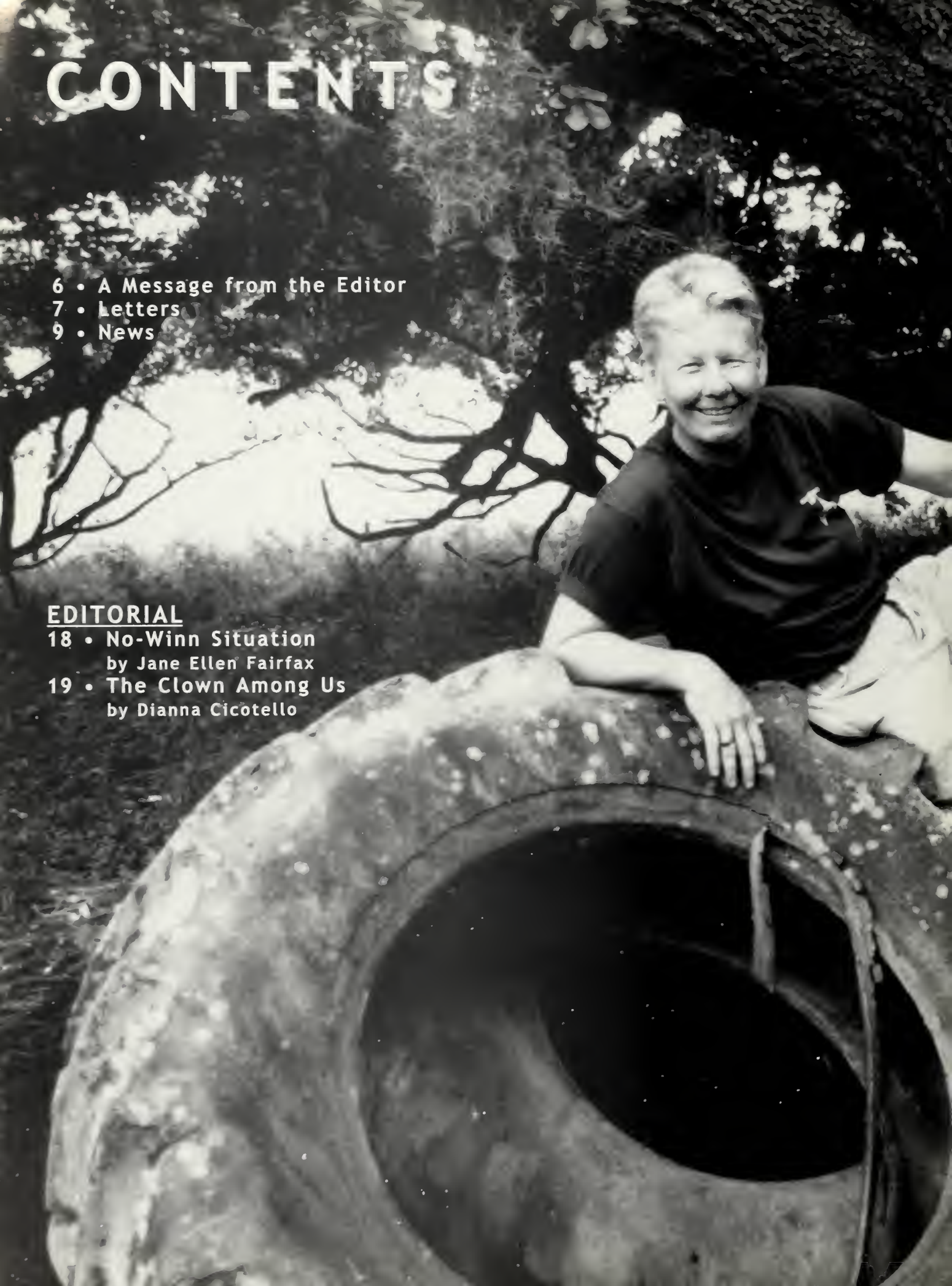

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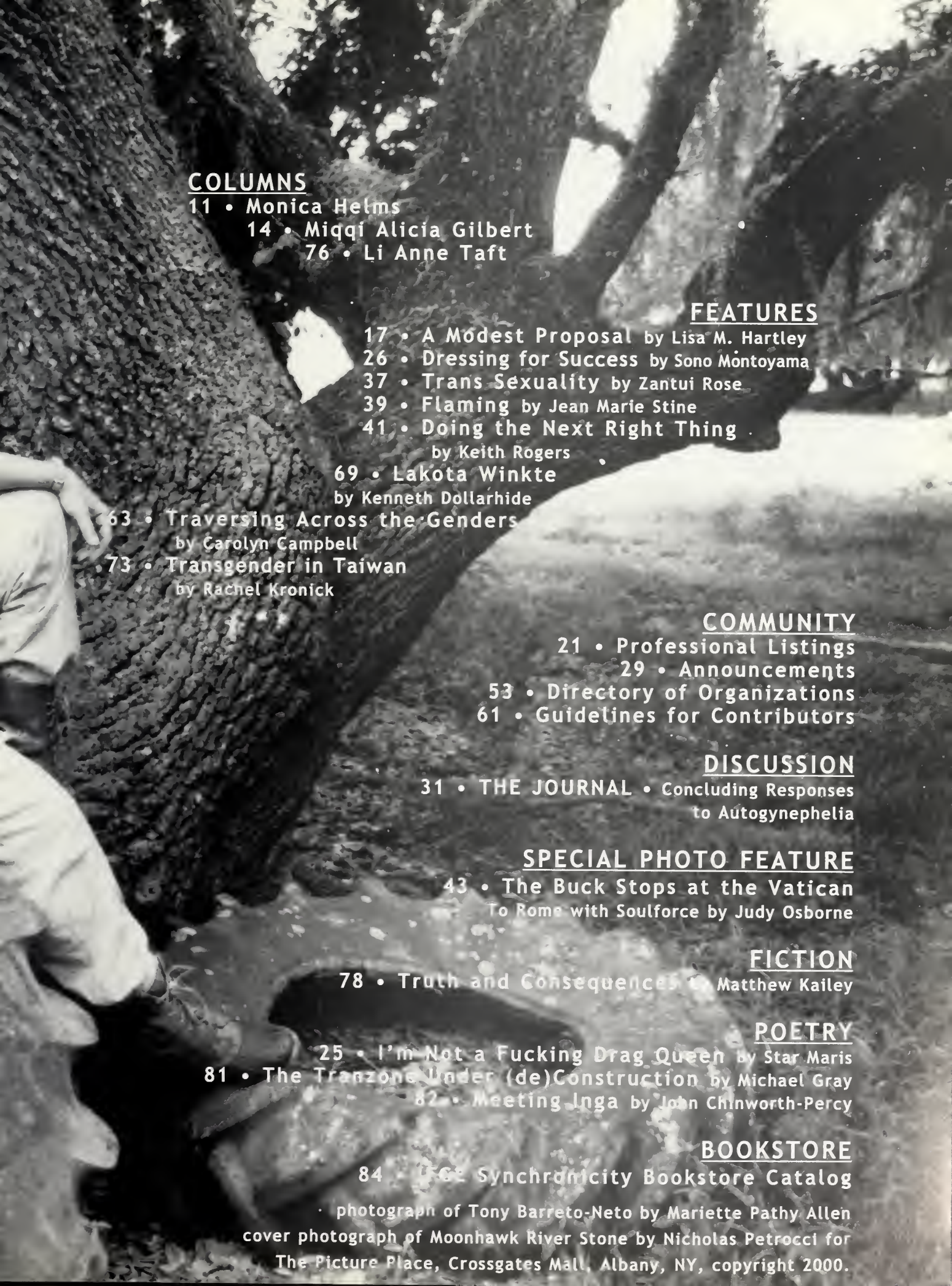

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photograph of Tony Barreto-Neto by Mariette Pathy Allen

cover photograph of Moonhawk River Stone by Nicholas Petrocci for The Picture Place, Crossgates Mall, Albany, NY, copyright 2000.

Last Fall I had the good fortune of dining in the company of Dr. Sandra Cole, Paisley Currah, Jamison Green, Michelle Kämmerer, Shannon Minter, Janis Walworth, Liz Seaton, and someone from the Human Rights Campaign who sat at the other end of the table and whose name I didn't catch, but who picked up the entire tab, for which I would like to thank him and HRC very much.

It was one of those leisurely affairs at which there are myriad conversations, but one in particular gave me pause: Jamison spoke about the importance of defining others in relation to ourselves, rather than defining us in relation to others. It took me back through the years.

In 1992, at the for-postop-MTF's-only Second New Woman Conference, in the company of, among others, Anne Ogborn, Sister Mary Elizabeth, Merissa Sherill Lynn, Rena Swifthawk, Rachel Pollack, Janis Walworth, Wendi Kaiser, and Angela Wensley, we engaged in considerable discussion of terminology. Although I assigned no particular import to it when I opened my mouth, it has been said in print, I believe by Rachel or maybe Anne, that I suggested we use the term nontranssexual to refer to those who are, well, not transsexual.

Think about the term: nontranssexual. It says everything, doesn't it? There are transsexuals, and then there are those who aren't transsexual. The center, the norm, is the transsexual, and everyone else is not transsexual. It works for all of us: crossdressers and non-crossdressers, transgenderists and non-transgenderists, lesbians and non-lesbians, intersex and non-intersexed.

In this community, we have historically defined ourselves in relation to others. Terms like GG abound. Genetic girl. What, we transfolk have no chromosomes? We're not genetic? New other-centered terms are constantly arising; a recent issue of the women's magazine *Sojourner* gave "factory direct" as a term for nontrans people. Even our most commonly used labels, like crossdresser and transsexual, imply that we wear the clothing of the other sex or cross the sexes, while "normal" people of course don't to those things.

When the center changes, those on the periphery of the new center become the suspect ones. I've heard transpeople speaking derisively about "nons" in the same way Georgia bubbas talk about queers and yankees. It's certainly not appropriate to poke fun at others, but the use of the word non is a sign that we've begun to define others in terms of ourselves.

# LETTERS

I would like to thank you for printing my photo in your magazine. I was surprised, to say the least. I hoped the photographs taken that day would be printed inside; I didn't expect the cover. Wow! It has put me in the spotlight with friends and co-drag people I know. Also, I would like to ask if I could look you up the next time I am in Waltham. Your cover girl calls Waltham her home town, too.

**Dovima**

*The IFGE office in beautiful downtown Waltham is open five days a week and welcomes visitors. Your editor telecommutes from Atlanta, GA—Ed.*

I'm writing to express my thoughts concerning the article "Only A Crossdresser" by Miqqi Gilbert. I've been a member of Tri-Ess for eight years and a member of the Charlotte, NC Kappa Beta chapter for seven. During this time I've been in contact with hundreds of crossdressers. I feel I have some experience in crossdressing issues, and I must share my thoughts with you and your readers.

As corresponding secretary for Kappa Beta, I have helped many sisters out of their closets. Many contacted Kappa believing they were crossdressers, but later realized they were transsexual. It is well-known throughout the gender community that Tri-Ess chapters do not support transsexuals at their meetings, and usually the members who realize they are transsexual will leave the chapter and move on to more supporting groups.

I believe Miqqi's article very nearly hit the nail on the head concerning the way the transgender community has dealt with the crossdressing community. We are like annoying little sisters who want to play with you and your friends but lack the sophistication and maturity necessary to get along. I feel we are all transsexual to some extent. Some of us only crossdress, others go on to live full-time, and still others go on to have SRS.

Many in the transgender community don't agree with Tri-Ess policies concerning crossdressers only. Personally I don't agree with the policy either, but I believe people should have a right to meet and socialize with people like themselves. Some of those I helped out of the closet have gone on to have SRS. They might never have come out if there had not been a Tri-Ess chapter around to help them overcome their fears. I believe Tri-Ess helps more than it hurts the community.

I look forward to more articles written by Ms. Gilbert, and I think you are doing a wonderful job yourself.

**Sherri Lynn Carmichael**

*Thanks for the kind words, Sherri. Miqqi's article was supposed to be called "Just a Crossdresser." Your editor's nimble fingers slipped on the keyboard.*

*I've been critical of Tri-Ess in the past, but only of its policies—never of its mission. It's an essential part of the community—Ed.*

## Further to Deuteronomy 22:5

I read with interest Darlene Webster's article about the above oft-quoted (to us crossdressers) verse from the Bible, and wonder if those who are so keen on quoting it take quite literally other verses from the same book.

> If their son were stubborn and rebellious, would they take him outside the city walls and stone him to death? (Deut. 21:21)
>
> If their daughter were found not be a virgin, would they take her outside the house and stone her to death? (Deut. 22:21)
>
> If they found a couple committing adultery, should both receive sentence of death? (Deut. 22:22)
>
> If their daughter were raped, and the rapist presented her father with fifty shekels of silver and offered to marry her, would they just agree to the proposal? (Deut. 22:29)
>
> If a man is seriously injured "in the stones" or his "privy member," do they believe he should suffer eternal damnation? (Deut. 23:1)
>
> Do they believe someone born out of wedlock should be damned, and not only them, but the next ten generations should also be damned? (Deut. 23:2)

If you are religious, please do not take offense at these examples. I do not mock the Bible or religion; I merely make the point that if you are going to take one verse completely literally, you have to take the lot. With the best will in the world, you cannot do so.

The Bible started with the stories passed on by word of mouth. It was written and formulated for nomadic tribes thousands of years ago. It has been translated through several tongues, eventually reaching English in the King James version, prepared in the reign of Elizabeth I. The quotes given are from a more modern version—yet more translation, yet more interpretation.

The Bible is still a good book; it gives basic law by which we are enabled to live together. But much has changed since it was written, a lot of discoveries made. Maybe there has even been some progress! I do not regard myself as an atheist, but believe the Bible is but one of several extremely valuable books. The major religious works (all faiths) give us basic sets of rules by which we are able to live in communities. I have a healthy respect for religion; it is the interpreters I mistrust.

One tenet common to most religions can be summed up as "Do as you would be done by." This primary rule—tolerance of the fact that we are not all alike—allows us to live together. This means we should also be tolerant of those who object to our "hobby" (for want of a better word) or those who might be embarrassed by it. If they have no right to convert us to their way of thinking, neither do we have the right to try to convert them. All we should ask is tolerance, not full acceptance.

On an entirely different subject, I am a member of MENSA, and have recently started a Transgender Special Interest Group in the UK. If any readers are members of MENSA, I would be delighted to hear from them. We are a minority of a minority, and the SIG needs support and more members. We'd be pleased to greet any other MENSA transpeople—or anyone who is a MENSA member.

**Christine-Jane Wilson**
**22 Hillside, Hay Lane**
**Kingsbury, London NW9 0NE, UK**

Please allow me to add my two cents to the ongoing discussion over Deuteronomy 22:5. Sadly, this passage, perhaps more than any other, has been used by members of various fundamentalist sects to bash us over the head.

I would like to expand, if I may, on Mr. McGee's comment. Indeed, the Apostle Paul, in his Letter to the Galatians, was stating that fact that we are no longer under the law because of our faith in Jesus Christ:

> "Before this faith came, we were held prisoners by the law, locked up until faith should be revealed. So the law was put in charge to lead us to Christ, that we might be justified by faith. Now that faith has come, we are no longer under the supervision of the law. You are all sons of God through faith in Christ Jesus, for all of you who were baptized into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus."
>
> (Gal. 3: 23-28, NIV).

It is important to remember who is speaking. Paul was a Pharisee as well as the son of a Pharisee, and was busy persecuting Christians when Jesus appeared to him, asking what the heck he thought he was doing. Paul ultimately took on the mission of establishing the Church in the Gentile territories away from Jerusalem. The section from the epistle above was a response to questions from the church in Galatia. It seemed that certain Jewish teachers who professed to be Christians acknowledged Jesus as Messiah, but overlaid their teaching with the idea that the simplicity of the Gospel of Free Grace in Christ must be added to obedience of the Mosaic law. The letter was Paul's way of correcting and clarifying this point.

There are certainly some very valuable lessons in the Old Testament, lessons that when properly

understood can aid us in our daily lives. What is all-too-easily forgotten in all of this is the New Covenant established by God through Jesus Christ. Jesus asked us to follow the ten commandments and to look toward the future to a time when he would return for us, his followers. This covenant is a line in the sand, a fresh start for all who believe in Him to go forward and not dwell in the past.

I am ordained as Reverend Sarah Carpenter. I celebrate a worship service and distribute communion as such. I'm not ashamed, embarrassed, or uncomfortable with this; this is simply who I am. I'm not trying to fool anyone, because, you see, there are no secrets from God.

I am available for discussion with anyone who would like to explore this or any other points.

**Rev. Sarah Carpenter**
**150 Dorset St., PMB-348**
**South Burlington, VT 05403-6256**

I have had inquiries from Canada, Australia, South America, England, and the United States by crossdressers who have asked for help or contact information. When appropriate, I have directed them to one of our Tri-Ess support groups, but in many cases we don't have chapters in their area. Without your Directory of Organizations, I would have been badly hampered in providing local contacts for these people.

I'm proud to be a member of IFGE. I read every issue of *Tapestry* from cover to cover. I'm especially partial to Miqqi Gilbert's columns, for we know each other through the Xpressions group.

**Gigi Trew (FL4870-S)**
**Host of Tri-Ess International**
**Crossdressers Support Board**

The new *Transgender Tapestry* under your editorship sets new standards for the community. I just wanted to write you and tell you you are doing an outstanding job and I think the magazine will be helpful to those in the transgender community, as well as to researchers like me.

If I might make one suggestion, the sex net has been full of arguments over the use of transgender as a term—one Virginia Prince made up in the 1970s. The argument is that it does not cover transsexuals, yet *Tapestry* has readers from both sides of the aisle. It might make an interesting feature story, and I would find it helpful. Keep up the good work.

**Vern L. Bullough, Ph.D.**

*Dr. Bullough is the author of many books on human sexuality, including (with Bonnie Bullough and James Elias)* Gender Blending *(Prometheus Press, 1997) and (with Bonnie Bullough)* Cross-dressing, Sex, and Gender *(University of Pennsylvania Press, 1993)—Ed.*

I wanted to write and send a happy update on my job status. In mid-September I began working full-time for a not-for-profit in Minneapolis, doing billing and grant proposal writing. I love the work and the work environment. Everybody is very accepting. I am finally among people for whom gender is a total non-issue.

**Lisa Renée Ragsdale**

I keep looking forward to each issue with a great deal of anticipation. I usually disappear for a couple of nights from the family after each issue arrives to read the whole thing completely at least once. I'm not sure I like the new format, but I can't argue with the larger type, since it makes reading without my glasses easier. The letters to the editor stood out as a separate section better than when they were in smaller type.

Recently the *San Jose Mercury News* published an article by Nicole C. Wong, which described a computer program for detecting institutionalized gender inequality. The article points out the importance of overcoming the different ways people are treated based on gender. I think getting this type of information spread about will help our community.

**Kelly Stevens**

The Littleton decision is so grossly flawed it is an outrage of legal bigotry like the Dred Scott decision. Is a person's gender fixed by our creator at birth? It is a clear violation of separation of church and state when Justice Phil Hardberger invades the court with blatantly religious opinions the likes of which we have not seen since the Scopes Monkey Trial!

The notion of black-and-white gender as in the birth certificate is biological and chromosomal nonsense! Consult the most learned and experienced physicians in the matter of birth gender and challenge the law with biological facts and you will have to trash all legal documents that straitjacket gender to just M or F!

The M or F gender legal limitation is left over from a time when the religions wrote the law. That was in the day when the world was flat and witches, Joan of Arc, and heretics were burned at the stake. The world is flat and there is only male and female. Right! Ask the Honorable Phil Hardberger for directions to Santa Clause's house and Oz. I'm sure he'll know the way!

What they do not understand they fear. What they fear they attack and destroy. They fear transsexuals because we are different.

**Michelle A. Petri**

▼

# NEWS

## SOUTHERN COMFORT

The hot news? The documentary "Southern Comfort: A Provocative Look at Transgendered Life in the Rural South" has won the prize for best documentary at the **Sundance Film Festival**. Director **Kate Davis** filmed FTM transsexual **Robert Eads** and his friends and lover over the course of Eads' last year of life.

Eads was involved in the planning of **Southern Comfort** since its inception in 1991. When he moved to Atlanta in the mid-'90s, he was unable to find a physician who would treat him for what proved to be the uterine cancer that eventually took his life. The film focuses on the result of this medical negligence as Eads prepares for the end.

Those who attended last year's Southern Comfort convention had an opportunity to preview the intense and moving film and speak with the director and other principals—most notably our own **Mariette Pathy Allen** and Eads' partner, **Lola Cola**. Those who attended Southern Comfort 1999 will never forget Eads' moving goodbye speech in which he affirmed his love for the conference and for the community.

Well done, Kate, Mariette, and Lola. My love to you, Robert, wherever you are.

## THE UNKINDEST CUT

An article by **Marina Cantacuzino** in the 13 October issue of the UK newspaper *The Guardian* discussed men who wish to be castrated. Both the UK and USA have a burgeoning scene of castrate-wannabees, gay, straight, and bi, who want the big cut. According to Cantacuzino's informer "Gelding," who is not a "cutter," but a "cuttee," many have no desire whatsoever to be feminized, and about one-quarter take testosterone after castration. Gelding notes that the compulsion, which has apparently been present throughout history, tends to develop in puberty but doesn't develop into a fixation for at least 10 years.

Doesn't this sound familiar? Certainly. It's not only very much like apotemenophilia, which we've been talking about in these pages, but very much like autogynephilia. It makes one wonder if there is something common underlying all three conditions.

## "WHY WOULD I WANT TO KILL MY HUSBAND?"

Europop chanteuse **Amanda Lear**'s farmhouse in Provence was destroyed in December by a fire which also claimed the lives of her husband **Alain-Phillippe Malagnac d'Argens** and an overnight guest. Lear was in Milan taping a television show at the time of the blaze. Although the house and Lear's original Dali paintings were apparently uninsured, the police suspect arson.

There has long been speculation that Lear is transsexual. She disputes the claims of **April Ashley** that she was born **Alain Tapp** and during the fifties worked as a female impersonator at the Parisian bôite **Le Carrousel** under the name **Peki D'Oslo**. In her earlier years, Lear was an intimate of **Salvador Dali** and a jetsetter. She dated Rolling Stone **Brian Jones**, **David Bowie**, and Roxy Music's **Brian Ferry**, and appeared on the cover of Roxy's album "For Your Pleasure."

## SAN FRANCISCO TO PROVIDE BENEFITS

The City of San Francisco is poised to provide an unusual health benefit to city employees—it will pay for their sex-change procedures, to a limit of $50,000. Word is city employees won't be required to change their sex, although doing so will get them good marks (just kidding about the good marks. The benefits, however, are real).

*Tapestry* readers, be sure to be at the airport two hours before your flight leaves.

## OTHER NEWS

**PlanetOut News** of 6 October had some interesting items. First, the notion of civil rights for **India**, **Pakistan**, and **Bangladesh**'s many *hijras* is taking hold. Bangladesh is estimated to have as many as four million, India and Pakistan many more. In India, hijra are frequently in the news, often because of misdeeds. In Delhi, a man poisoned his wife and child, apparently to be with his hijra lover.

There was also an item on the latest exploits of former professional kickboxer and MTF transsexual **Parinya Kiatbusaba**; now fully transitioned, she made her show business debut performing as a singer and dancer at the **Icon Club** in Bangkok. Parinya apparently knocked 'em out.

The British press really bites. On December 3, when the **Reverend Carol Stone** gave her first church service as a female, her congregation gave her a two-minute standing ovation. But because of the presence of one heckler, who was immediately taken away by police, headlines read "You Are the Devil's Work ... Go to Hell," "Sex Swap Rev Row," and "Sex-change Priest Jeered." Yo, you English Newshacks—slow news week? You're really reaching.

According to the 17 November *Daily Globe and Mail*, an internet petition started by comedians at the CBC comedy show "This Hour Has 22 Minutes" rapidly surpassed 3 percent of voters, the amount required to trigger a binding referendum under Canadian law. The petition's 400,000

signers demanded that **Canadian Alliance Leader Stockwell Day** be required to change his name to Doris. The petition stops short of requiring a change of gender, more's the pity.

An item in *Ananova News* attributes a recent increase in MTF transsexualism in **Taiwan** to economic recession. Hey, aren't the DOW and NASDAQ down here in the U.S.?

**Zambians** are lining up for sex changes in increasing numbers, according to a 25 January article in *PanAfrican News*. Doctors are alarmed by an increased number of intersex births.

If, gentle reader, you have been following the news, you will remember reports of an increase in intersexed polar bears. A December article in *Daily University Science News* reports that 80% of the female Chinook salmon in the Columbia River started life as males (say, doesn't the Columbia run pretty close to Oregon, where SRS surgeon **Toby Meltzer** hangs his hat? Do you suppose... nah.) The probable cause is endocrine disruptors, which find their way into the environment from many types of man-made materials. I'll lay odds the future will bring us more and more such reports.

According to the *Manchester* (UK) *Evening News*, 19-year-old MTF transsexual **Karen Lawson** strangled her 43-year-old lover, **Michael Cutler**. The reason? Cutler had backed out of an arrangement to pay for Lawson's sex-change procedures. Lawson is alleging Cutler was abusive and claims their argument "brought back unhappy memories of mistreatment by his (sic) stepfather." Lawson claims she just "snapped," but that doesn't explain her concealment of the body in the apartment for three weeks.

There's lots more news: murders, suicides, lawsuits, trials, discrimination—some of it even fit to print—but I'm stopping here. Would you believe your editor received more than 300 news reports between 1 November and the end of February? She can't cover 'em all.

▼

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## ERRATA FROM ISSUE #93

Our apologies to Miqqi Gilbert for leaving her column out.

Our apologies to Kate Davis, the director of the wonderful film "Southern Comfort," for mistakenly calling her Kate Ellis on pp. 54 and 55

Donna Cartwright, our eagle-eyed proofreader, spied a problem with Kate Barnes' article, but we were unable to correct it. The quote from Dr. Anne Lawrence at the bottom of the third column on p. 5 of The Journal ends too soon. The next sentence, the last in the column is part of the quotation, and should have been in small type.

The photograph on pages 54 and 55 was published due to our negligence. It wasn't taken at Southern Comfort at all; it's actually the finale from the 2000 Fantasia Fair Follies. Our sincere apologies to Dr. Sandra Cole (the photographer) and to those in the photo.

# And That's the Way It is!

by Monica F. Helms

I'm disappointed. This is now my third issue and I don't have one groupie hounding me, or one fan club in my honor. What gives here? The Two Tall Blondes draw a bigger crowd than Ricky Martin. Gwen Smith's picture hangs in the dorm room of every history major in the country. Miqqi Gilbert gets sacks of love letters from all over the world. Dallas is sought out for advice by monarchs and senior statesmen. I was told this was a benefit of writing for *Transgender Tapestry*. As of yet, you can't tell it by me.

I was also hoping to be sent to exotic locations to do stories for TGT. I hear there's a cult on the big island of Hawaii that requires its members to live as the opposite gender for one year. The magazine could send me there to cover the entire process from beginning to end—but will they? (Hint, hint.) So far, all I've done is investigate an alleged attack on a drag queen at a local Red Lobster. Apparently, her dinner reached up and snapped at her. After I conducted an appropriate transgender educational session with the dinner, the victim smothered the perpetrator in melted garlic butter and quickly consumed it. It reminds me of an old saying, "If you can't educate 'em, eat 'em." I think it went something like that.

I better get on with the column or Dallas will ask if I want a little cheese with that whine.

## THIS MAKES ME SICK

The way transsexuals have been treated at hospitals has been on the transgender news services lately. It shows that even by the medical profession—the very people who should have a clue about us—we are considered the Rodney Dangerfields of the human race. We get no respect. I wonder if there is a hidden clause in the Hippocratic Oath that says, "You must help everyone... except transsexuals." I doubt it.

Recently, a male-to-female transsexual reported having problems at a hospital in Columbia, SC. She stated that not only did the doctor refer to her with male pronouns despite being asked not to do so, but the staff failed to clean up vomit in the bathroom for over eight hours. However, the validity of her story came into question when it was discovered that she was allegedly wanted for felony fleeing and medical fraud in Florida.

An individual in Texas gave us a horrific account of her visits to a hospital in Dallas. In 1999, Robert Eads of Georgia died of cancer because twenty doctors refused to help him. And I assume everyone reading this knows what happened to Tyra Hunter in Washington, DC.

Some transgendered people have taken on an active role in educating the medical profession in their cities and states. Cities such as Washington, Boston and San Francisco have recently done studies on various transgender health issues, while the Atlanta Gay and Lesbian Health Initiative has received extensive feedback from the transgender community. Educating the medical profession will be ongoing for decades. If we all do not take on this problem ourselves, then we risk watching a loved one being mistreated at a hospital. We cannot expect physicians to "heal themselves" on this one.

## CREATING CHANGE—A PERSPECTIVE FROM THE INSIDE

Last November, the National Gay and Lesbian Task Force held its 13th Annual Creating Change Conference in Atlanta. Not only did I get to go, but I was the media chairwoman for the conference. Being on the Host Committee was as much a life-affirming, life-changing experience as was the five days of the actual event. I would do it again in a heartbeat, so I highly recommend that you get involved if Creating Change comes to your city.

As the only active transgendered person on the Atlanta Host Committee, I felt we could have been better represented. This year, the event will be in Milwaukee. I urge all my brothers and sisters in Wisconsin, Illinois, Michigan and Minnesota to seek out those who are the chairs of the host committee and volunteer your time and your help. You get into the conference for free if you do. That's a good thing.

I hope people will make the effort to attend. The workshops, panels and plenary sessions can help you in more ways than just activism. Knowledge is power, and I have found no better place to get a concentrated dose of knowledge than at Creating Change. Last year's event covered practically every facet of GLBT life, from being an out-front activist to being stay-at-home, same-sex parents. Panels and workshops covered youth issues, elderly GLBT individuals, race, sex, gender, gender expression, and gender identity. No subject was too risqué, no concept too outrageous to talk about. It became a feel-free space in a world that gives people like us few chances to feel free. The conference also provided a great opportunity to network with others doing the same work in different parts of the country.

If you are limited in resources and cannot travel a lot, then at least try to make it to Creating Change. The experience will definitely create change in you. It changed me.

## WE AIN'T JUST WHISTLIN' WINN-DIXIE

The supermarket chain Winn-Dixie did not know it would find its public image tarnished when it decided to fire Peter Oiler for crossdressing on his off-time—but it did. What business did W-D have judging a person unfit to work when his personal, away-from-work activities did not meet with their approval? Oiler did not dress as a woman while at work. Apparently, that didn't matter. W-D's prejudice sent a hard worker with more than twenty years service out looking for another job, and set in motion a series of events that would knock the Winn out of Winn-Dixie's sails.

In December, the American Civil Liberties Union (ACLU) called for a boycott of all Winn-Dixie stores during the Christmas season, the chain's busiest time of the year. The ACLU also asked the country for an intense campaign of calling, e-mailing and writing to the corporate headquarters in Jacksonville—a campaign that would reach a peak on January 5, the anniversary of Peter Oiler's firing.

Not satisfied with just calling and writing, the Florida Organization for Gender Equality (FORGE) and Georgia's Trans=Action, with the help and blessing of the ACLU, decided to stage an on-site protest at the Jacksonville facility.

Winn-Dixie's headquarters is located on a busy intersection in Jacksonville, where it was estimated that 60 cars a minute passed through. On January 5th, about 30 individuals, some coming from as far away as Houston, marched on the sidewalk, carrying colorful signs that admonished the supermarket giant for their actions. Twenty-four national and local organizations had representatives there. At least a hundred Winn-Dixie trucks entered or left the distribution center during the time of the protest, with several drivers honking their horns in support of the activists. Five television stations and three print media sources (four, if you count *Transgender Tapestry*) interviewed the protesters. Jessica Archer, Director of FORGE, did three radio interviews, and was on GenderTalk on Monday the eighth. Non-trans people from all over the county heard of the protest.

At the end of the day, Archer received a phone call from Micky Clerc, Winn-Dixie's Public Relations Director, giving her a chance to voice the community's concern and requests. He said he would look into the concerns at a later date.

Protests against Winn-Dixie also took place in New Orleans (Peter Oiler's home town), and Raleigh, NC. The action against Winn-Dixie, one of the most widespread ever taken on by the transgender community, united many groups. However, success will come about only if Winn-Dixie owns up to their mistake. Let us hope that Oiler will have his job back by the time you read this. If not, then we need to continue the protest.

## THE GRIEVING PROCESS IS OVER

At the end of last year and the beginning of this, much was said and written about GenderPAC's change of direction. I decided to look at the entire event from a psychological point of view. The reaction of our community was the same people have when losing a loved one—for GenderPAC was indeed a loved one. It was our child, our friend, and our protector. When it began its morph into something different, we as a community did not take the news very well. We went through the various steps of the grieving process.

In 1980, John Bowley listed the four steps in the grieving process as numbness, in which a person feels dazed and confused; yearning, which includes anger and intense sadness; disorganization, which includes despair; and reorganization, which is getting back to a normal routine. The community felt all of that, and in the end, we started reorganizing in a big way. However, the change in GenderPAC's direction was also treated in a way unique to the transgender community. GenderPAC had grown up and decided it needed to change into something different. We as a community became angry and rejected them because they were not living up to our expectations. Is this not the same reaction many of us faced when we revealed to our friends and family that we are transgendered? In essence, we treated GenderPAC's transition the same way many of us were treated at the beginning of our transition. It's not a pretty picture, but it's perhaps an accurate description.

That said, I feel it important to point out that GenderPAC's transition presented far more facets and complications than an individual's gender transition. The feelings people have about this event will follow them to their grave. Losing GenderPAC as a resource to the transgender community will be one of the pivotal events in our history. It forced us out of complacency, and made us regroup and refocus our energies to the betterment of our community. GenderPAC's change kicked us in the butts and jumpstarted the leaders in the movement to a renewed commitment to our rights. When it became a harsh reality, the community weathered it with class and grace... at least for the most part. The grieving process for the loss of GenderPAC is over, and it is now time to move on.

## BEAUTY AND THE SUNDANCE KID

Last year, the transgender community sent out a resounding cheer as

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Hillary Swank picked up the Oscar for her role in "Boys Don't Cry." This year we had cause to cheer again when the documentary "Southern Comfort" won over audiences at the Sundance Film Festival in January, walking away with the award for top documentary. Filmmaker Kate Davis spent two years following the life of Robert Eads—a female-to-male transsexual dying of ovarian cancer—and those who loved him.

Davis wanted to do a project that followed the issue of anti transgender prejudice from the medical profession. But Robert's love for Lola Cola, a male-to-female transgender individual, became the true focal point of the film. The human side of their story can pull at the heartstrings of even the strongest who watch it. Lola attended the Sundance Film Festival to help Kate promote the film, and while there, she became an instant celebrity. CNN did an interview with her, and she met several Hollywood stars, including the Sundance Kid himself, Robert Redford. HBO plans to air "Southern Comfort" in November.

I highly recommend that everyone see this movie. I viewed it when it premiered at Southern Comfort, sitting between two transmen. When it ended, I cried so hard I couldn't move. The man to my left cried as well, and the other man tried consoling us. Afterwards, in the hotel lobby, I met Lola for the first time. We hugged and I told her, "Robert was right. You are a beautiful woman."

This film can have an impact on our community that goes beyond the winning of an award. Robert's story and his tragic death will become a valuable educational tool to show the rest of the world the problems we face. Others may have a chance to live thanks to Robert and Lola and Kate's persistence in getting the film done.

Kate Davis has given our community a valuable gift. I can picture Robert Eads looking down on our community right now, with that big smile on his face, smoking that pipe of his. We will never forget Robert, and with "Southern Comfort" a critical success, he will always be close to our hearts. I have to stop now. It's hard to type through the tears.

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# In Praise of Fun

by Miqqi Alicia Gilbert, Ph.D.

For some time now I've been writing to and for the transgender community. I write as both a philosopher—someone whose job it is to think and consider and reflect on the issues and concepts we rely upon—and as a member of the transgender community. My membership in the community goes back very far, well before I knew I was a member, and well before there was the extensive, active, and well organized community we now enjoy. If you're a reader of my musings on subjects trans, then you know that I identify as a crossdresser as well as a transgendered individual. For me, the community ranges over all those who are sometimes or all the time uncomfortable with, resistant to, or just play with their birth-designated gender. Being a crossdresser carries with it, for some, an aura of frivolity, an air of flippancy that decries an ability to play a significant role in the transgender world.

I have railed against this attitude on two fronts. First, by critiquing those who diminish and judge the lifestyles of those different from themselves. To be serious, to be political and weighty and important, it's not necessary to classify others as lightweight and dilettantes. Secondly, I've encouraged those who identify as crossdressers to take seriously the possibility of learning and growing as a person, and to take their rightful place within the larger community by becoming both thoughtful and political.

It has been gratifying to see my thoughts resonate with the many people who have taken the time to write me or come up to me at an event. Even when they've not agreed completely with me, there have almost always been compliments and a sense of understanding of what I am trying to communicate. One recent letter came from a long-time friend who suggested that while she understood my ideal of the committed crossdresser who takes being womanly as a serious learning endeavor, she was also concerned about crossdressers who might be forced into abandoning the aspects of crossdressing they most enjoy and that give them the most fun. I think this is a serious concern, and would not want to be thought of as a sort of crossdressing Grinch, so I want to set some things straight.

There are different kinds of fun, and frankly I like all of them. The first fun a crossdresser discovers, generally at an early age, is the highly erotically charged thrill of wearing and romping in women's clothing. So here it is: I always have and always will get a sexual charge from crossdressing. I believe the most erotic word in the English language is "panties."

FictionMania.com *<www.fictionmania.com>* has been bookmarked in my browser for ages, and I spend far too much time reading silly sexy stories. Even at my ripe old age, I still enjoy a nice slow long session of autoeroticism while actually or fantastically crossdressed. I won't go into details of my fantasies because they are no one's business, but trust me, they're not far different from yours. But things have also changed from when I was nineteen and twenty. I no longer immediately rip off my clothes when I've climaxed, and by far, the vast majority of the time I'm crossdressed I am not in a state of arousal.

It's also fun to dress in ways that heighten one's sense of dressing or provide an extra awareness that one is wearing women's clothing. Corsets, high heels, long nails, ruffles and lace all provide a kinesthetic as well as visual boost to the sense of being dressed, and that sense often includes the feeling of doing the prohibited, being an outlaw, and finding fun in crossing the line. There's nothing wrong with short skirts, garter belts, and fishnet hose if they make you feel good and are fun. I've often defended crossdressers against detractors by explaining that if you only get to dress up once a month, you're not about to wear sweat pants and a T-shirt. And yes, years ago I wore garter belts, and I only recently bought a pleated tennis skirt—and I have the frilly panties that go with them. They're fun.

I also like to be outrageous sometimes, to be noticed, to play the queen. Once two friends and I did a tour of a packed Casino Niagara and had a blast. I thought we'd be thrown out for distracting the gamblers from their

slot machines. Those of you who attend Fantasia Fair (and if you haven't, you ought to) have seen me center stage many times. Getting Miqqi to perform is not nearly as hard as finding size 16 pumps. I also encourage (some say force) lots of gals to come out for the FanFair fashion show because I think it's fun as well as an interesting experience. And, yes, as people attend public functions like club meetings and events, they will inevitably be exposed to socializing influences that may inhibit how wildly they dress and how outrageously they behave. That is inevitable—trying to ignore socializing forces is about as easy as ignoring gravity. You can jump up, but you can't stay up.

What I mean when I preach being a committed crossdresser, is not that you shouldn't have fun with it, not that you should only use your fishnets to catch trout, but that our involvement with crossdressing is a complex matter that involves defiance of rigid social conventions, and it behooves us to reflect on it, understand it, and grow with it. We don't crossdress because we have nothing better to do. You didn't sneak into the hamper and slip on mommy's panties because you were bored or finished your homework early. You did it, and do it, because you have no choice, because it's a compulsion. And that compulsion involves, some or all of the time, a fetish aspect that regularly gets us into trouble. So the idea that we are only doing this because it's fun is silly. We do it and it is fun, at least sometimes, but that's not why we do it. We're just lucky that way—some people do things they are compelled to do that are no fun at all. But I don't think it's a good idea or a healthy idea to hide behind the fun aspect and ignore the facts of life—namely, that you've no choice in whether or not you crossdress.

By the same token, I think it's a mistake to deny the sexual, fetishistic aspect of crossdressing. To attempt to make of it a wholly political or theoretical practice is just as bad as trying to claim that it's only fun. I may even be a bit guilty of this myself. I may well have overemphasized the socio-political and philosophical considerations I think are important. These things create in us a greater awareness of the roles gender plays in society and how restrictive and confining those roles can be. But our roots lie at the bottom of the hamper, and part of us never leaves there. We need to accept and own that as well.

If you are reading this, then you are someone who has identified as transgendered, or as a crossdresser, or as transsexual, or are connected to someone who has. What do I, in all my writing, lecturing, ranting and railing want? Well, I want you to have fun. In fact, if you're a crossdresser and are not having fun, I urge you to get help. If you are having fun, that's great. I want you to go beyond that just a bit to consider what it means to live in a world where gender outlaws, whether you're a panty boy or a Jockey girl, are treated with the disdain and disapprobation we receive. I also want you to think about the roles you play at when you have no choice, when your presentation of self is not an option, but a requirement. There are other things I want you to think about, but I'm running out of room. And really, I promise, I do want you to have fun.

▼

Keep those cards and letters coming to <*Miqqi@gilbert1.net*>. They're really important to her.

# A Modest Proposal

by Lisa M. Hartley
ACSW-DCSW

On February 9, 2000, I met with the staff of the New Hampshire Governor's Commission on Human Rights. This was at the request of a friend who was having a devil of a time getting a job. She felt that on at least one occasion she had been turned down for employment because she was transgendered.

During the phone call in which the meeting was set up, I was told that transgendered people were eligible for disability. It was implied that there was no problem for transgendered people who were being rejected for employment—they could get disability. Such a deal!

I became annoyed when thinking about this, as most of the transgendered people I know are not only employable, but exceptional workers in a variety of fields, including all the professions. I decided to bring some light into a dark place. But after doing research for my meeting with the Commission, I was enlightened instead!

There it was in New Hampshire law—RSA Chapter 354-A-Statute of the New Hampshire Commission for Human Rights—Law Against Discrimination. In the definition section A:2, IV it read:

"Disability" means, with respect to a person—

(a) A physical or mental impairment which substantially limits one or more of such a person's major life activities;

(b) A record of having such an impairment; or

(c) Being regarded as having such an impairment. Provided, that "disability" does not include current illegal use of or addiction to a controlled substance as defined in the Controlled Substances Act (21 U.S.C. 802 sec. 102).

In the Rules for RSA Chapter 354-A, Hum 400 Discrimination in Employment, section Hum 401.03 read:

"Disability" means a physical or mental impairment as defined in RSA 354-A:2, IV. Pursuant to Jane Doe v. Electro-Craft Corporation, No. 87-E-132, decided in Rockingham Superior Court on April 8, 1988, the term includes transsexualism.

Well, there it was for all the world to see!

Although I have suffered discrimination for being transsexual, I am functioning better now than I have ever functioned in my life. But there was this law, this rule, and a New Hampshire Superior Court decision saying I am disabled. I discovered other states, including Florida, Oregon, and Washington, also defined me as disabled.

It's a truism that transgendered people are regarded as impaired by many in American society, to the effect that relatively few are gainfully employed. Those who are employed are all-too-often subjected to overt and covert discrimination. Of course, most administrators would quickly deny discrimination, but the day-to-day informal cruelties of coworkers are often overlooked and evenly implicitly encouraged in workplace situations.

Since so many Americans seem to lack the motivation to understand, assist, accept, or protect transgendered people; and since acts of discrimination against transgendered people are commonplace in America; and since, as widespread indifference implies that discrimination is tolerated, and as a result, terrible suffering is perpetrated against transgendered people; and since there is a desire to negatively label transgendered people and regard them as disabled, I hereby offer this modest proposal:

1. That transgendered people be deemed "regarded disabled" and therefore be made public charges to be properly maintained at the median income level;

2. That all legal matters pertaining to or submitted by a transgendered person be processed without harassment or delay, including but not limited to changes in name, birth records, medical records, driver's license, and all associated records and documents such as social security, employment, lease/mortgage and financial accounts, educational transcripts and degrees, military records and discharge documents, and all other records and documents deemed needing change by the transgendered person;

3. That every transgendered person be given financial remuneration equal to the median income of those in the region where s/he resides. Should the transgendered person move, the remuneration would be adjusted to reflect the median income of those who live in the new region;

4. That every transgendered person be allowed to earn as much or as little money as s/he desires without any impact on disability benefits;

5. That every transgendered person be given free vision, dental, psychiatric, and medical care, including any and all procedures associ-

ated with improvement of appearance and function, including free medicines and eyewear of all types, without any exclusions;

6. That every transgendered person be given housing representative of those who have the median income in the region where s/he resides. Should the transgendered person move, housing would be adjusted to be equal to that of those who have the median income of the new region;

7. That every transgendered person be given food vouchers sufficient to obtain food commensurate with that obtained by those with the median income in the region where s/he resides. Should the transgendered person move, food vouchers would be adjusted to be commensurate with the median income of those living in the new region;

8. That every transgendered person be given access to and maintenance in all educational venues without charges for tuition, books or supplies;

9. That every transgendered person be given a personal computer, free on-line service, 17-inch color monitor, laser printer, and unlimited free maintenance of all these items;

10. That, as transgendered people are highly vulnerable to harassment, emotional abuse and/or serious physical violence by members of the American society, they will be provided, without cost, two trained and bonded bodyguards whose only duty is to keep them safe.

These conditions represent proper care and maintenance of the "regarded disabled" transgendered people, which safeguards their civil and human rights, allows the rest of American society to obtain relief by avoiding the integration of transgendered people, and allows all to coexist in peace and harmony.

Of course, if the above is too much for America to grant, the society must integrate, appreciate, and consequently treat transgendered people as equals and afford them the dignity, respect, and worth they deserve, as evidenced by:

**IT'S A TRUISM THAT TRANSGENDERED PEOPLE ARE REGARDED AS IMPAIRED BY MANY IN AMERICAN SOCIETY, TO THE EFFECT THAT RELATIVELY FEW ARE GAINFULLY EMPLOYED. THOSE WHO ARE EMPLOYED ARE ALL-TOO-OFTEN SUBJECTED TO OVERT AND COVERT DISCRIMINATION**

1. Employing and maintaining transgendered persons on jobs they apply for;

2. Providing housing without discrimination toward transgendered people;

3. Taking care of the health care needs of transgendered people by:

a. Learning about the health care needs of transgendered people;

b. Providing compassionate health care to transgendered people;

c. Advocating for transgendered people in the health care system;

d. Coverage of all transgender procedures in all health insurance policies, thus acknowledging that the health care needs of transgendered people are legitimate and medically necessary.

4. Extending and protecting to transgendered people the legal and human rights accorded to all American citizens;

5. Integrating transgendered people into the mainstream of American society as equal partners, celebrating the reality that human beings embody a multitude of variations and that with this awareness comes the recognition that there is strength in diversity. Integration can be demonstrated by the inclusion of transgendered people in all anti-discrimination laws, encouraging education about the transgender experience in all learning environments, and actively protecting transgendered people from harassment, emotional abuse and physical violence.

6. Other. Let us meet and talk, for there are many minds, many gifts, many perspectives, and many needs we share, including the need to love one another.

▼

**Lisa Hartley** *is a Master's level Clinical Social Worker with more than 25 years experience. She began active transitioning from male to female in 1994 and completed her real life experience in 1997. She underwent her confirmation surgery by Dr. Yvonne Menard in Montreal, Quebec, Canada on August 18, 1997. She has lectured to hundreds of people about the transgender experience, including the sharing of her own story.*

# EDITORIAL

## Jane Ellen Fairfax

# No-Winn Situation

The following is first published in *Femme Mirror*, the house publication of Tri-Ess—Ed.

WE HAVE BEFORE US A CASE ON WHICH, AS CROSSDRESSERS AND believers in human dignity, we must act. Peter Oiler was an employee who drove trucks for Winn-Dixie Corporation. For 23 years he honorably plied his trade. Although he is a crossdresser, he confined his crossgender expression to his own home and his own time. Nevertheless, Winn-Dixie terminated his employment, citing possible harm to the company's image from Oiler merely being a crossdresser.

It is easy for us, being crossdressers who move freely back and forth in our expression of the genders, to think the struggle for the human rights of transgendered people is not relevant to us. The case of Peter Oiler shows how very false this notion is, for the discrimination is against a person like us. This is not the first time this has happened. There have been noteworthy cases involving several who are or were members of Tri-Ess. Ladies and gentlemen, discrimination against transgendered people does involve us! And we had better get involved in joining with our colleagues throughout the transgender community in fighting it.

The transgender community and the American Civil Liberties Union have taken up the cause of Oiler and his family in their struggle to recover his rights and bring an end to the wanton discrimination at Winn-Dixie. A coalition has formed to join with them so that right may prevail. Tri-Ess has joined the Coalition, and sent the following statement for publication on the Website begun for this purpose:

The monstrous conduct of Winn-Dixie, in denying a human being his livelihood on the grounds of gender expression, is an affront to all who believe in human dignity. As justification for this egregious discrimination, Winn-Dixie apparently cited harm to the company's image. Mr. Peter Oiler's 23 years of loyal service to Winn-Dixie and his consideration in confining his crossgender expression to his own time, marks this defense as a sham and a fraud.

Over and above its discrimination against transgendered people, Winn-Dixie is sending a chilling message to every American: Your employer can reach into the sanctity of your home, and terminate your livelihood on the basis of your private interests. Tri-Ess stands proudly with Peter Oiler and his family as they struggle to throw off the yoke of discrimination. It is our heartfelt hope that they will not settle with their oppressor, but will establish legal precedent so that this denial of human rights may never again occur in America.

I am urging each of our chapters and forming groups to join the Coalition for the protection of human rights at Winn-Dixie. In the name of human dignity, please do the following:

1) E-mail Eric Ferrero of the ACLU <*eferrero@aclu.org*> and copy Courtney Sharp <*StressGone@aol.com*>, who has been a strong friend of Tri-Ess for many years and who is helping coordinate this effort. In your e-mail, you should request that your group be included in the Coalition. It will help if you would send a brief statement of support for publication on the website. This should be done right away.

2) Disseminate information about the Oiler case to your members, educating them about the issues.

3) Post a banner ad on your chapter's website, linking it with the Coalition's site, which is <*www.ShameOnWinn-Dixie.com*>

4) Make contact with officials at Winn-Dixie and let them know how you feel about their conduct against Mr. Oiler. Here is their contact information:

President and CEO, Al Rowland
<*AlRowland@winn-dixie.com*>
Phone: (904) 783-5000
Fax: (904) 783-5235

Division President, New Orleans Division (Oiler's Division) Michael Istre
<*MichaelIstre@winn-dixie.com*>
Phone: (504) 731-2200
Fax: (504) 731-2379

Although Peter Oiler is a heterosexual crossdresser, I am proud to say that all parts of the GLBT community have taken up his cause. It is absolutely vital that we all get involved. If we don't look out for our own interests, this could happen to any one of us. ▼

**Jane Ellen Fairfax** *has been an active member of Tri-Ess for more than 16 years. She is a founder and former President of Tau Chi Chapter in Houston, Texas. Since 1990, she has served as Chair of the Tri-Ess Board of Directors. She was instrumental in developing a number of Tri-Ess programs, but she considers her most significant achievement the securing of full Tri-Ess membership privileges for spouses and partners and the creation of SPICE. She has always been particularly interested in family and religious issues.*

# EDITORIAL

Dianna Cicotello

# The Clown Among Us is an Angel

NO ONE WHO HAS EVER MET CHRISTINE, EVEN IN PASSING, will ever forget her. She is one-of-a-kind in our community of unique individuals.

Christine has a heart of gold and the work ethics of a saint. At every convention she attends, she volunteers to help wherever, whoever, whenever; she often misses the meat of conventions to make sure others attending get the desserts and gems offered.

Christine tirelessly seeks out newcomers to make them feel welcome, and she always has a big smile for everyone, no matter how late it gets, no matter how tired she is. Tri-Ess's Jane Ellen Fairfax says of her, "I consider Christine a friend. She has a kind spirit and knows how to make frightened novices feel at ease."

This angel is our community's equivalent of a rodeo clown—and she is not afraid to acknowledge her clown status. Her very appearance deflects any bad situation, and has stopped cold many arguments that should not have started.

You see, Christine is as irreverent as it is possible to be about our fears and concerns—she brings a smile to people who are often too afraid to otherwise face their personal reality.

But this very asset of irreverence has cost Christine dearly. The Gender Police among us do not seem to want her around.

Recently, Christine Hochberg was escorted out of one of the community's big conferences. "This is not the first event to have thrown her out, or to have asked her not to come back", says one of our leaders.

The primary issue was, of course, her appearance—which I defend with all my heart, for angels come in every shape, size and clothing/appearance.

We are hypocritical if we work for laws protecting "gender identity actual or perceived," if we work for laws for freedom from gender rules—laws protecting freedom of gender expression—and then repeatedly kick Christine out of our own community's events for expressing those very freedoms and traits.

I believe Christine fills a valuable position in our community, besides being a hard-working volunteer. She is the perfect "bad example."

I have said many times to others in our community—with Christine standing right beside me—that when they understand what it is about Christine and/or her appearance that irritates them, they will understand what it is about themselves that irritates their own family, friends and co-workers. They will understand that they very likely look as ridiculous to their family, friends, and co-workers as Christine does to them.

You see, the persona Christine displays—the way she looks at transgender conferences—is exactly what most transgendered people look like to the teenagers in the mall, to other family members, to co-workers and managers. And although many people in our community "have advised her repeatedly to dress with empathy for the event she is attending and wish there was some way of getting through to her," Christine is fully cognizant of what she is doing, and why.

There is something perverse about a group of male-to-female people who get together to act out their fantasies of what a woman should be—to become caricatures of women—and who then punish someone who does not live up to that fantasy. Many born-women—including spouses and significant others/partners—are horrified by the portrayal of woman that many transgendered people embrace and display—the erotic, the short skirts, the gowns, the sequins, the super-high heels, the big hair, big makeup, big nails, and prissy charm school body movements.

Christine's clown persona only shows the same disregard for what born-women are about that many of the rest of us display (please do not write to tell me of the exception to this that you are). Christine is the reminder—the conscience-slapper—many people in our community need to see. And that is what makes some people in our community uncomfortable with her. Reality is a horrible task-master.

Christine is the hard-working volunteer our conferences need. She is the big sister and friend needed by newcomers to our community's events. Christine has a solid history of doing things for this community that no one else was willing to do at the moment. We need that.

Christine is a clown, no doubt. She is a mirror of our own soul, of our own conscience, of our own beliefs. We need to be reminded that people grow only when discomfort is great.

Christine is an angel, no doubt. We need more angels in this community; too many of our sisters are hurting and frightened beyond words.

All Christine needs in return is to be honored for her contributions and to not be ejected or abused for displaying the very things we ask and fight for the world to give to the rest of us.

**Dianna Cicotello** *has been an adult-level educator, specializing in human-potential development, since 1975. She is a published author and frequent speaker and workshop leader on gender and on transgender issues. She also provides consulting services for gender-transition issues affecting the work-place; based on her book* The Employer's Guide to Gender Transition *(available through the IFGE bookstore).*

## EDITORIAL

When we ran a photo of Christine Hochberg in our "Out and Proud" feature a few issues ago, we received a letter telling us what a horrible person Christine is. Although it was a broad-based attack, it was clear the writer's real problem with Christine was her appearance.

Many of us have met Christine at conferences. Her trademarks are garish eye makeup, tight tops that exaggerate her not-insignificant belly, and very, very short skirts. The first time she came to my attention was at an event in the early 'nineties—I'm not sure, but I think it was the very first Southern Comfort; that would be 1991. Linda Peacock (now Linda Kaye) asked me with some exasperation what to do about a person whose skirt was so short everything was not covered. I shrugged and said, "Ask her to go change into something more appropriate." Linda did just that, and Christine reappeared a few minutes later in a dress that left little to the imagination but did cover the essentials, so to speak. Disaster averted.

That was then; this is now. Ten years ago, the nightmares of most conference organizers were cross-dressers with facial hair and those who dressed "inappropriately," i.e., like Christine. These days, Friday night at Southern Comfort looks like a hooker convention as several hundred leather- and spandex-clad queens and several dozen FTMs in leather-and-jeans queue up for the tour of gay and B&D bars (and more power to Southern Comfort for making this amazing display possible). Things have come a long way.

If Christine stands out in the year 2001—and she does—it's not because she dresses like a slut, but because she does it so garishly—because she is, as Dianna Cicotello says, a clown. Moreover, Christine is not an accidental clown, but a clown on purpose. She could dress presentably, but delights in looking like a train wreck in short skirts. One could even say that's who she is. Certainly I've never seen her dressed any differently while en femme. And she's not just a clown—she is a very visible clown. She makes sure she's in the center of things by volunteering for thankless tasks, by shamelessly dropping names, and by making a point of doing aggressive gender outreach to the general public.

Are Christine's dress and behavior embarrassing? Certainly. Could there be a hostile element in her making sure she's the focal point by namedropping and by aggressively buttonholing passers-by who doubtless think she's a typical representative of the community? Perhaps. Does she make things worse for herself by sometimes not paying the requisite fees to attend the many conferences she attends? Yes, she does. Do the organizers of these events have the right to expel her for not paying? Certainly they do. Do they have a right to expel her for being outrageously dressed? Yes, that's their right too—but they shouldn't.

The reason Christine is considered persona-non-grata at at least two gender events is because of a combination of her freeloading and her appearance—but bottom line, it's her appearance that seems to gripe most people. Dianna is right; we're horrified because Christine looks like a clown to us and we know deep down we fear that others see us as clowns.

If, as Dianna says, our movement is about freedom of gender expression, then we must support the right for a 50-year-old man to dress like a 15-year-old girl. When we are affronted by Christine's appearance, it's a measure of our own internalized transphobia, our own uncomfortableness with who we are.

Does Christine embarrass me? Yes, sometimes she makes me absolutely cringe. Do I think she should clean up her act? Yes, certainly, and the first thing she can do is to stop welshing and pay up like everybody else. Will I keep suggesting to her that she dress and act more appropriately? Yes, I will, and I hope you will too, politely, early, and often. Do I think we should kick her out of our conferences? No, I don't, so long as she pays her fees. And am I in some measure proud of Christine? Yes, I am, for in some strange way, she's a measure of how far we've come.

▼

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# I'M NOT A FUCKING DRAG QUEEN

by Star Maris

*The 1999 film "Better Than Chocolate" featured "'I'm not a Fucking Drag Queen.'" Of the song, Entertainment Weekly's Michael Sauter wrote, "Sex-change chanteuse 'Judy' (Peter Outerbridge) brings down the house with her transgender pride showstopper ."*

*The author, **Star Maris**, has been kind enough to let us reprint the lyrics—Ed.*

I'm not a fucking drag queen
I'm in another bracket
what you see before you
is not some midnight racket
Nothing here is padded
I've paid a mighty fortune
A few things have been added
and one or two subtractions
But I'm not a fucking drag queen
I won't let you forget it
When you say "Good-day, Sir!"
You stab me all the way through my tender—transgender heart.

And when you say "Hello!"
please don't ask if I'm a man or a woman
Just because I show a sense of style—
and stand out like a rose—
amongst the rows and rows of stagnant bull.....rushes,
and before you speak
you may want to get a gender education
so that you can see the infinite variety
that graces the wide open spaces
in between your ears

I'm not a fucking drag queen
I don't wear foot-long lashes
don't wear a pound of makeup
or seventeen tiaras
I don't want your five dollars
before this song is over
don't what your—"How ya doin' man!"
Miss Maris will do nicely
'cause I'm not a fucking drag queen
so please don't be so rude or...
I'll break your fucking legs "sir"
and then I'll pirouette while I mend my—transgender heart.
And if you happen to be gay
you could have a little heart and understanding
instead of twittering and whispering and pointing Judas fingers
like a bunch of cunning linguists at a gender crucifixion
And if you think I'm such a freak
there's no need to cut me down and put me in my place
You may just want to take a peek
at why your pants are "Oh, so wet"
and your knees like castanets are giving you away.

I hope my orientation expands your gender universe
to include some stars that seemed initially perverse
'cause I'm not a fucking drag queen
can you read my lipschtick
put that in your peace pipe
and smoke it while I tend to my tender—transgender heart.

Can you just say "Yes, dear!" and "She" and "Her" and "Sister"
To my tender—transgender heart.

Photograph by Nancy Cain

photograph by Mariette Pathy Allen

# Dressing for Success

## Male Crossdressers Find Shopping for Clothes Can Be a Drag

### by Sono Motoyama

The following article originally appeared in 1998 in *Philadelphia Weekly* <*www.philadelphiaweekly.com*>. Reprinted with permission.

It isn't easy being a crossdresser. Just ask "Jessica Brandon," a 39-year-old crossdresser who lives in West Philadelphia. "Things women have known virtually from Day One, we learn in our 20s, 30s, even 40s," Jessica says. Her own first forays into the female world, she notes, were often unintentionally ridiculous.

Her initial fascination was with women's shoes. "I was curious how women could walk in high-heeled shoes," she says. "I always viewed it as a magical act that defied the laws of physics and gravity." At 13, Jessica sneaked into her mother's closet and tried on a pair of black pumps with three-inch heels and fell three or four times just trying to stand up.

Jessica fared no better with the mysteries of cosmetics. She once hurried into a drugstore and bought the first foundation she saw. Imagine, if you will, Al Jolson in reverse, says Jessica. The low point during those early days was perhaps trying on her mother's Afro wig: "If you've ever seen The Mod Squad, think of Clarence Williams III in drag."

She can laugh about her proclivities now, but Jessica was not always so lighthearted. "Early on I viewed it as a deep, dark and terrible secret," she says. "At the time I didn't have any knowledge or information to explain what I do. I wasn't sure what I was doing was moral or even legal. That's how ignorant I was."

Though there is no single, accepted explanation for crossdressing, many experts believe the behavior may be "imprinted" early in life. Jessica says she never knew her father and identified strongly with

her mother. "So strongly I wanted to be like her and look like her," she says. In any case, crossdressing is not something these men choose—it is a drive many find difficult if not impossible to eradicate.

Through her membership in Renaissance, a national support group for crossdressers headquartered in Wayne, [Pennsylvania] Jessica has come to believe that self-acceptance should be the goal for crossdressers. She has learned to view her urges as a part of her—and she has also learned not to have unrealistic goals for her female persona. Though she admits that she does sometimes fantasize about what it would be like to be a woman, she treasures her male identity. "As much as I like dressing up to the nines and going to a Renaissance function, I also enjoy kicking back in a sweatshirt and watching ESPN on my 35-inch TV with Surround Sound," she says.

A freelance desktop publisher who pulls in a pension from her 19 years in the Navy ("Many crossdressers overcompensate by doing macho things," she explains of her military career), she also writes a monthly column, "Shopping With Jessica," for a Renaissance newsletter. Though she admits she is not a raving beauty, she has learned from past missteps and now knows how to put herself together. At a strapping six foot two inches, 205 pounds, Jessica prefers stores like Sears and J.C. Penney because they carry taller women's sizes (she's a 14) and Nordstrom for shoes (13W).

Though department stores are quite familiar with crossdressing customers, some balked when contacted for the purposes of this article. "Our customer is most likely a middle- class American and this would not be representative of our customers," a Macy's spokesperson said icily. A Nordstrom rep had this to say on the subject of crossdressing customers: "Nordstrom offers a wide variety of merchandise for men and women." Hmmm. Faced with such fear and lack of understanding, it's little wonder, then, that many crossdressers are uncomfortable shopping for clothes.

This is where someone like Lynda Krupa of CDtips comes in. Krupa, a 36-year-old genetic female, offers a variety of services for crossdressers, including a personal shopping service perfect for the shy crossdressing consumer. Her studio, in a comfortable West Philadelphia high-rise, is filled with wigs, makeup, clothing in all sizes, breast forms, corsetry, press-on nails and other gadgets of the trade. Here she performs "in-house transformations." Hommes metamorphose into femmes during, usually, a three-hour period; then most change back and go home, many to wife and kids. Krupa says she gets 15 or 20 such clients every month. Her shopping expeditions with clients are a more time-consuming affair.

"Diane," one of Krupa's satisfied clients, calls me nervously from Chicago. In a deep baritone, she explains she's in her 40s and married with a child in elementary school. She has a "visible position" in the public sector, so the fact that Krupa was in another city appealed to her. During the long weekend that Diane was here, "Lynda picked me up at the hotel to take me to a corsetiere who, after the store closes, fits crossdressers," she explains. "It was actually a pretty pleasurable experience." The next day they went to shop at Macy's at the King of Prussia mall.

There Krupa had preselected a number of outfits, and they went into a secluded dressing room. Her purchases totaled $3,200, and she spent about $9,000 for the five-day spree. ("I spent my money on this rather than a psychiatrist who probably would not have been able to treat me anyway," Diane says.) A few outfits were sent to a tailor to be altered. Then it was time to strut her stuff. Diane and Krupa went out to dinner. The next day it was a museum and then dinner. "It was the first time I went out in public dressed as Diane," she says. "It was quite an exciting experience, no question about that."

"Lynda is so exited about what she does that it shows," says "Desiree," a 37-year-old New York restaurant owner, another CDtips client. "She's the Ferrari of this sort of thing."

Krupa says her clients include doctors, lawyers, pilots and veterinarians, ranging in age from 21 to 65. The majority are straight, she says. (Angela Gardner, executive

photograph by Mariette Pathy Allen

director of Renaissance, says that contrary to popular belief, most crossdressers are heterosexual. "If 10 percent of the total population is gay, then 10 percent of the crossdressing population is gay," she says.) "Every client that comes here is desperate to have someone understand," Krupa says. "People are very, very much in need of me."

Even Jessica Brandon, shopping guru for the 400 Renaissance members, usually shops in what she calls her "boy guise," picking out things she thinks would fit, trying them on at home and returning them if they don't. Recently though, on her first shopping trip while dressed as a woman, Jessica found that for those who can't afford someone like Krupa, a department store's personal shopping department offers both privacy and personal attention.

On the appointed rainy day, she's wearing her Pulp Fiction wig, a gold bracelet and clip-on earrings, a purple velour shirt, tight jeans, black shoe boots and a trench coat. Her makeup is subtle—most crossdressers simply want to "pass" as a woman, not attract a lot of attention ("Not all of us can pass," she notes, "but we like to try"). The personal shopper at the Center City department store is unfazed and says she's had many crossdressing clients. In a private dressing room, Jessica tries on the outfits that have been picked out and chooses a tasteful camel skirt and matching sweater, all for less than $100.

She is satisfied with her expedition. "It turned into a really rewarding experience," she says over a chicken Caesar salad at the store's restaurant. "It gives you the feeling you're accepted." Though many people view crossdressing as "perverted or twisted," she says, "I view us as being normal; it's just that we have eccentric taste in clothing." She hoists her fork daintily and gives me a slight smile. "Me, I just want to shop."

For information about Renaissance, call (610) 975-9119.

For CDtips call (215) 878-3383 <*CDtips@AOL.com*> or <*www.CD-tips.com*>.

▼

# NOTICES & ANNOUNCEMENTS

To add your event to our website, please log on to **http://www.ifge.org**, then click on **GenderEvents** to add your info.

*During the production of this issue, we learned of the death of transgender activist Penni Ashe Matz. We have decided to memorialize her properly in our next issue, Issue #95, Fall 2001. Penni will also be remembered in the next issue of* Thread, *the newsletter of IFGE—Ed.*

### JUNE 21-24
### KINDRED SPIRITS SUMMER CIRCLE

The BodhiTree House, Black Mountain, NC
Spiritual circling in observance of solstice, plus hiking, swimming and picnicking at Lake Lure, drumming at the Peace Chamber, and a very festive celebration. Contact: Holly Boswell (828)669-3889 <*HollyFairy@juno.com*>

### JULY 19-22
### MOUNTAIN MAN WEEKEND

For male-identified FTM's to socialize, discuss issues, hike, fish, river raft—whatever. Safe space to explore yourself with others in a spirit of brotherhood. Lots to do, or simply sit back and be. Hosted by Marc Eden.
Contact: Holly Boswell (828)669-3889 <*HollyFairy@juno.com*>

### AUGUST 31-SEPTEMBER 3
### KINDRED SPIRITS AUTUMN CIRCLE

The BodhiTree House, Black Mountain, NC
Spiritual circling in observance of solstice, plus hiking, swimming and picnicking at Lake Lure, drumming at the Peace Chamber, and a decadent slumber party. A festive celebration of summer's end.
Contact: Holly Boswell (828) 669-3889 <*HollyFairy@juno.com*>

### SEPT 13TH-16TH
### TIFFANY CLUB OF NEW ENGLAND FALL FLING

Provincetown, MA
Contact TCNE, POB 540071, Waltham, MA 02454-0071 or call 781-899-9325. Check www.tcne.org for details

### SEPTEMBER 17-23
### SOUTHERN COMFORT 2001

We have relocated to a huge, luxurious and super T-friendly hotel in Midtown, and rooms are still only $99 a night!

Sheraton Colony Square Hotel
188 14th Street NE at Peachtree/Atlanta, Georgia 30361
(404) 892-6000/(404) 872-9192 (Fax)
(404) 733-6975 (Reservations Fax)

To contact Southern Comfort Conference:
P.O. Box 77591, Atlanta, GA 30357-1591
info@sccatl.org

### SEPTEMBER 21-23
### 9TH ANNUAL LAVENDER LANGUAGES AND LINGUISTICS

American University, Washington, DC.
Formal papers, roundtable discussions, performance pieces and other presentations which explore lesbian, gay, bisexual, transgendered, or queer language, linguistics, literature, non-verbal communication, cinema, photography, visual arts, and the like are welcome at this conference. The program committee asks only that proposals for conference presentation explain clearly the presentation's connections to language/linguistic themes.

for more information, contact: wlm@american.edu or visit http://www.american.edu/lavenderlanguages

### OCTOBER 14-21
### FANTASIA FAIR 2001

Provincetown, MA.
Fabulous inpexpensive week-long gender event. Go to <*www.fantasiafair.org*> or contact: Registrar, P.O. Box 33724, Decatur, GA 30033-0724. Voice Mail: (770) 686-3477 E-Mail: <*fanfair@gender.org*>

### OCTOBER 25-27
### LAVENDER LAW 2001

Le Meridan Hotel/650 North Pearl Street
Dallas TX 75201-2877

The primary focus of the conference is more than 50 work-shops for LGBT attorneys, faculty, and students in areas as diverse as civil rights, employment discrimination, family law, estate planning, immigration, professional responsibility, and bankruptcy. Panelists include private and government practitioners, law students, and national LGBT legal eagles. Several plenaries are planned on issues of importance to the LGBT community such as marriage and the impact of pending cases before the U.S. Supreme Court. Additionally, there will be a keynote address and reception, a law student reception, a women's event and other opportunities for mingling and networking. A conference highlight is the annual Dan Bradley Award luncheon, where NLGLA honors a distinguished member of the LGBT legal community.

Please note that to obtain CLE credit, you must register for the conference in advance.

### NOVEMBER 7-8
### NATIONAL GAY AND LESBIAN TASK FORCE CREATING CHANGE CONFERENCE

Milwaukee, Wisconsin
Visit the webpage for coneference info and schedule: http://www.ngltf.org/cc/index.cfm
correspondence to: 1700 Kalorama Road NW, Washington, DC 20009-2624. Voice 202/332-6483.

### NOVEMBER 7-11
### PARADISE IN THE POCONOS 2001

Crossdresser's Getaway Weekend in the Pennsylvania Poconos Mountains with parties, programs, and lots of fun. Contact CDS, POB 61263, King of Prussia, PA 19406, or call 610-640-9449

## 16-WEEK THERAPY GROUP FOR FTMS IN SAN FRANCISCO, CA

We use a lot of different names to describe ourselves—FTM, F2M, MTM, butch, tranny, gender dysphoric, androgynous, female-to-male crossdresser, transman, girlboy, boi,fagdyke, transgendered, transsexual, passing woman, preop transsexual, postop, no-ho no-op. What all of these identities have in common is a noticeable level of discomfort with living in a female identity, and a desire to explore other options. Whether you are just beginning to get in touch with these feelings, or you've been taking testosterone or even had surgery and are living full-time in a male identity, you are welcome in this group.

The process of questioning one's gender identity or transitioning into a male identity can be exhilarating. It can also be stressful. If we already have other issues (child abuse, addiction, depression, etc.), these problems can be more difficult to handle. A lot of questions come up in transition—coming out to friends and family, dealing with employers, changing pronouns and maybe your name, body image and dress, how to handle romance and sexuality, and what this means in light of our spiritual, religioius, or ethical values. While we are changing, we often find that the important people in our lives go through a lot of changes as well.

This group will be a safe place to meet others who share your issues and have a new perspective on them, and hopefully gain more clarity. FTMs of all sexual orientations are welcome to join the group.

For more information, contact Patrick Califia-Rice, MFTI, at (415) 626-7000,ext. 423. Patrick is an FTM clinician at New Leaf, a community-based organization that provides mental health services to the lesbian, gay, bisexual, and transgendered communities. New Leaf charges on a sliding scale. The agency is located at 1853 Market Street (at Guerrero) in San Francisco.

## CALL FOR ENTRIES TRANNY FEST: TRANSGENDER & TRANSGENRE CINEMA

in San Francisco, is calling for entries for films and videos. There is no entry fee and our deadline is August 1, 2001

Tranny Fest will be held Mid-November, TBA Entires must be submitted with our official entry form. 2001 Guidelines and entry form can be downloaded from our website: *<http://members.aol.com/trannyfest>* if you don't have access to the net, call (415) 820-3223 press* to bypass message, or email us TrannyFest@aol.com, or mail a request to us at:
584 Castro St. #273, San Francisco, CA 94114
We are also looking for donations and/or volunteers. Our volunteer form is also on our website.

Tranny Fest is a week-long celebration of the sweet complexities of the Transgender experience. Our festival theme this year will be Tranny Fest 2001, "Gender Armageddon!" Trans and fans will participate in our Multi-galaxy extravaganza of performance, panels and parties ending in a glamorous marathon of "finger-snappin, groin-bumpin, tear-jerkin, heartwarming, gut-bustin mix of experimental, documentary, drama & pornographic films!"

## CALL FOR SUBMISSIONS

i'm currently collecting fiction, essays, poetry, artwork of all printable kinds, transcripts of interviews, monologues, snippets of plays, etc...basically anything that could possibly be used in the form of an anthology, to put together, well, an anthology. i'm trying to keep the main focus as experiences of trans folks, gender queers, gender deviants, sig. others, friends, allies, or now, basically anyone with anything to say on the topic of encounters (positive and negative) with gender-defined spaces. the classic example is the public bathroom, but there are so many more and i really want this project to reflect the broad range of identities, communities, and experiences that come out of gender and personal navigations through what is, as we all know, a very gendered world.

Contact: ryan fineman, box 7104, 98 green street, northampton, ma 01063 *<rfineman@hotmail.com>*

## THE SECOND ANNUAL AABACUCK PRICKETT DINNER PARTY

Hosted by TGIC, Saturday Sept. 15th 2001 2 p.m. to 11:00 p.m. at The Marriott Hotel, 189 Wolf Road Albany NY for more information TGIC Dinner Party, PO Box 13604, Albany, NY 12212-3604

## TRANSGENDER SKYDIVERS WITH USPA CLASS A LICENSE OR BETTER

are sought for a Skydiving Team doing Relative Work and Freeflying. Email to *<antoniagilligan@spryent.com>*

## TRANSGENDER YOUTH RESEARCH GRANT AWARDED

Contact: Diane Dale, The Transgender Fund; Tel: 610-251-9111; website:www.tgfund.org

The Transgender Fund, a Delaware Valley based national nonprofit organization, is please to announce the awarding of a $1500 Research Grant to Lydia A. Sausa MS. Ed.The purpose of the Grant is to conduct research into the healthcare needs of transgender adolescents and young adults.Areas addressed will include HIV/STD prevention and care, teen suicide, alcohol and drug abuse, and school violence.The results of Ms. Sausa's work will be embodied within the overall research being developed by the Transgender Youth Council's Philadelphia Youth Gender Identity Project.The goal of the PYGIP is to deploy a comprehensive system to support both the remedial and the development needs of gender variant youth and their families.

## MOVING?

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# The Journal

Volume I, No. 3—Transgender Tapestry #94

In this issue: CONCLUDING RESPONSES to AUTOGYNEPHELIA


## RESPONSE TO ANNE LAWRENCE AND REBECCA ALLISON ON AUTOGYNEPHILIA

by Virginia Erhardt, Ph.D.

I've been struggling to understand my increasingly strong reactions to Anne Lawrence's discussion of autogynephilia and Rebecca Allison's response. My difficulties seem to stem from four factors: first, what I see as an erroneous use of the term paraphilia; second, my disagreement with some of the basic value-laden assumptions undergirding the systematic categorization of Sexual and Gender Identity Disorders in the fourth edition of the *DSM* (*Diagnostic and Statistical Manual*) of the American Psychiatric Association; third, what I see as a gender-pathophilic perspective I would prefer to believe exists only in nontransexual people; and fourth, my irritation with the enduring tyranny of the binary imperative.

I don't argue against the existence of autogynephilia, nor do I disagree that for some autogynephilic individuals biological sex already matches gender identity. What strikes me as odd, however, is that Dr. Lawrence would choose to advance the piece of Ray Blanchard's theory claiming that transexuals who experience this phenomenon suffer from a paraphilia.

While Lawrence assures us she does not mean to use the term paraphilia in a pejorative sense, the term is at the very least pathologizing. After all, it *is* a psychiatric term used to label people as having a mental disorder. So, how is the term paraphilia used by mental health professionals?

*DSM IV* defines paraphilia as a mental disorder characterized by two criteria: "recurrent, intense sexually arousing fantasies, sexual urges, or behaviors generally involving 1) nonhuman objects, 2) the suffering or humiliation of oneself or one's partner, or 3) children or other nonconsenting persons, that occur over a period of at least 6 months (criterion A). The behavior, sexual urges, or fantasies cause clinically significant distress or impairment in social, occupational, or other important areas of functioning (criterion B)."

I assume the rationale for inclusion of Transvestic Fetishism in the DSM is that the clothing/makeup/wigs, etc. are "nonhuman objects." Yet characterizing crossdressing as a paraphilia is simply incorrect unless the crossdresser a) experiences arousal, and b) this arousal causes clinically significant distress or impairment.

More to the point, I do not see how paraphilia criterion A accommodates arousal to one's own transformed body, whether one is in solitude or engaged in erotic activity with another. Perhaps Dr. Lawrence would like to expand criteria A to embrace autogynephilia, but for what purpose? As I see it, characterizing this experience as a paraphilic mental disorder does a disservice to an already maligned, marginalized, oppressed group.

My next point involves my objection to a great deal of the Sexual and Gender Identity Disorder section of the DSM. Here, I'll simply mention one of my criticisms. "Transvestic Fetishism"(which is the only possible category justifying categorization of autogynephilia as a paraphilia) does not belong in a category composed mostly of criminal acts. Public Exhibitionism; Voyeurism (observing unsuspecting [and thus nonconsenting] naked, undressing, or sexually engaged people); Frotteurism (touching and rubbing against a nonconsenting person); and Pedophilia are all nonconsensual, illegal acts. That leaves Sexual Masochism and Sadism, which are beyond the scope of this discussion; Fetishism (a general, catch-all diagnosis defined as sexual arousal involving the fantasy or actual use of nonliving objects, e.g., shoes); and Transvestic Fetishism (for some reason special enough to warrant its own individual diagnostic category).

Not too very long ago, homosexuality was a DSM mental disorder. Now it's not supposed to be involved in a diagnosis unless it is ego-dystonic (i.e., distressing due to being contrary to ones values or self-image). Thus, "persistent and marked distress about sexual orientation" is a diagnosable condition that fits in the category Sexual Disorder Not Otherwise Specified.

If any form of "fetishistic" behavior is to remain in DSM, this is where it belongs. It should not be seen as inherently a sexual mental disorder, nor should it be lumped in with illegal acts. If mentioned in DSM at all, the emphasis should be on intensely experienced distress about it. Considering crossdressing in and of itself a mental disorder is ridiculous. Placing crossdressers of any kind in the same category with criminals is reactionary, ludicrous, and harmful.

Another point: if Dr. Lawrence simply wants to be descriptive, as she claims, she can do so without further pathologizing herself and her peers. Why would any transexual choose to label herself and her autogynephilic sisters with another mental disorder diagnosis? She suggests that those who object substitute the phrase sexual orientation for paraphilia. Substitution of a nonpathologizing term would certainly be more palatable, but sexual orientation is already taken. Perhaps we could think of autogynephilia as one facet of "erotic orientation." Rather than being sex-negative, the idea of each person having a multidimensional erotic orientation is neutral and descriptive.

Finally, could we quit with the boxes already? I realize categorization is one of the mechanisms by which we humans learn, but pushing for binary black/white, either/or categories

is a symptom of the borderline emotionally and interpersonally unstable society in which we live. When people feel anxious or uncomfortable, they desperately seek control. Sexuality is one of the most anxiety-provoking areas in life. So people are likely to attempt, in an effort to reduce their anxiety, to control every aspect of sexuality, including sexual identity. One way to do that is by attempts to enforce rigid binary categories.

Human reality, however, resists being forced into neat little either/or boxes. The existence of intersexuals belies the biological male/female dichotomy. Some people are asexual, bisexual or omnisexual, so I wish society, and even queer society—which one would expect to be a bit less sexually rigid—would quit trying to force us into hetero/homosexual boxes. I see both gender identity and erotic orientation existing on a spectrum as well.

I do not accept autogynephilia as a dichotomous phenomenon. It appears that Dr. Lawrence sees transexuals as either gender dysphoric or autogynephilic. Rebecca Allison, in her reply to Anne Lawrence in *Transgender Tapestry* #87, seems disturbed by the notion of autogynephilia and determined to dichotomize transexuals into two categories: autogynephilic and nonautogynephilic, or "classical." From my perspective, the main issue for some transexuals is gender identity, while for others the primary motivation is erotic. There are probably infinitely variable points in between. I would hope that at the very least all transexual women find it a tiny bit arousing to engage in or imagine themselves engaging in erotic activity as women. If they don't, aren't they missing some of the delight in life?

Perhaps I'm misinterpreting, but Dr. Allison seems intensely invested in distancing herself and other "classical transsexual" persons from that other category, the autogynephilic transsexual. I can't quite tell whether she is separating the good transexuals from the bad or denying there's any such thing as a primarily motivated autogynephilic transexual.

It would be naïve not to recognize the risk autogynephilic transexuals face if they admit to these feelings, especially those for whom the gender identity issue is a less powerful motivator than is the erotic. Some gatekeepers will pathologize them—likening them, perhaps, to people who would seek amputation of a limb because the notion turns them on rather than recognizing them as people who are seeking cosmetic surgery in order to enhance their erotically charged self-image. Some of these gatekeepers will also refuse to facilitate transition for those who admit to being and even for those whom they suspect of being autogynephilic. Perhaps this is Dr. Allison's primary consideration, and it is a significant one.

Yet I question the benefit of the concern Dr. Allison expresses about "reassuring classical transsexual persons of the legitimacy of their own feelings." She mentions "those who would deny our validity," and I understand that there are those people. But why pander to them? I hope some day my transexual friends will look nowhere but inside themselves for validation, and to no one else for legitimization of their feelings. Granted, the world is not going to make that easy. But it's vital not to fall into the trap of perpetuating ones own victimization and oppression.

I believe there's room in the big, wide world for almost infinite variation. Why can we not simply embrace autogynephilic (and, for that matter, autoandrophilic) eroticism as a natural variation expressed to some degree in many if not all transgendered people? Let us celebrate the diversity of the erotic and gender spectrum rather than clinging to the black-or-white binary imperative urged upon us by our "borderline" society!

**Virginia Erhardt** *is a Licensed Clinical Psychologist with a Ph.D. from Georgia State University. She is a member of the Harry Benjamin International Gender Dysphoria Association and a founding member of the American Gender Institute. In February, 2000, she joined the advisory board of Gender Education and Advocacy.*

*Dr. Erhardt has offered psychological services in diverse settings, including the Emory University Counseling Center, Ridgeview Institute, the Atlanta Veterans Administration Hospital, and Shepherd Spinal Center. In 1992, she opened a private practice with a focus on individual, couples, sex therapy, and gender identity issues.*

## AUTOGYNEPHILA AND THE WORKPLACE

**by Dianna Cicotello**

After having visited Anne Lawrence's web site on autogynephilia and after having listened to her presentation and watching the reaction of her audience at Southern Comfort '99, I am compelled to write a response.

I have been an activist for and mentor and counselor within the transgender community for nearly 20 years. In that time, I've worked with several thousand people from all around the planet. Throughout this experience, I've come to understand there is no single model of transgendered person; there are as many reasons and expressions of gender as there are people involved. But some clear patterns have evolved.

The clearest pattern is that for most male-to-female TGs—especially for most who are still in the closet—there is a significant sexual aspect to being transgendered apart from normal human sexuality—and that sexual aspect is significantly slanted toward male ideas and ideals of female sexuality.

The problem with debating autogynephilia is that to deny its existence is to deny basic human sexuality; most human beings have a sexual component to their psyche which is capable of responding to a wide variety of stimuli. However, by refusing to separate male sexuality from MTF transgenderism/transsexuality, there is no chance of an individual successfully crossing the chasm to become woman. Autogynephilia builds a stronger link between male sexuality and MTF transgenderism by giving that connection the power of a label, a name.

Advertising has for years tended to portray women as body parts and sexual things rather than as humans. The behaviors of a huge majority of the transgender population extend this portrayal. When individuals who profess to be a "woman trapped in a man's body" show they desire only to become women in a male-

defined, sexually-attractive portrayal—displaying male sexual ideas and ideals/stereotypes in a caricature of woman—it should not be surprising that wives, girlfriends and women co-workers protest and work to push transgenders away, and to object to transgenders using women's spaces—and it is any wonder male co-workers (who might be homophobic anyway) would also work to keep transgenders away from them?

As an advisor to corporations and government entities where a transgendered person is transitioning, I've watched in wonder at the number of MTF transgenders who feel compelled to come to work dressed like a little girl or teenage slut and then demand the same professional rights as adult women. When an employer says a transgendered employee is disrupting their workplace, clearly that individual is not being a woman: virtually any born-woman will go out of her way to blend in and not disrupt others around her.

According to Anne Lawrence, autogynephilia may be a precursor to gender-role transition, and it may someday lead to sex reassignment surgery—but no matter how carefully Anne cuts her cloth about this, as long as transgenders' predominant activities and/or behaviors are directly tied to sex or sexuality, autogynephilia by its own definition qualifies as a fetish.

In my counseling of transgendered people, it is clear the majority will go into or through a phase where masturbation is crucial to their transgender experience. Where this is true, when the masturbation event is concluded the transgender event ends as well; the individual cannot seem to get the clothing, makeup and other props off their body quickly enough. This clearly shows the fetishistic nature of autogynephilia.

There are many people who are clearly tied into their own unique fetishes and who believe they will wither and become depressed or even die if they're not allowed to routinely practice their sexual fetish. But the workplace is not a place to openly practice any sexual fetish. It's not reasonable to expect or mandate that an employer must allow a person to bring any other type of sexual fetish into the workplace: no diapers, no chains, no leather-drag, no pornography or peeping. To mandate that a workplace accept the behaviors of a fetish, to force acceptance of a fetish based on city, state or Federal law, is ludicrous.

If an individual cannot control their sexuality and/or sexual expression in the workplace, they do not have the right to be in the workplace. This is what employers are trying to say when they bring to the table issues of sexual harassment and hostile workplace environment when discussing transgendered people. In the workplace, when a MTF transgender dresses and acts totally separate from sexuality, there are seldom any problems around the on-the-job transition.

The problem, then, is this: When the doctors among us—our closest allies—proclaim this to be primarily sexually-driven, that is, a fetish phenomenon, we make a grave mistake in working for civil rights laws to protect it.

Over the past decade, many cities have made laws which protect people regardless of personal gender expression. It's clearly time to re-think this so as to cut our losses in the future. Gender expression that is clearly a male image of women's sexuality; gender expression that clearly says "this is my male idea of what the perfect sexual woman should be," gender expression that is clearly fetishistic has no place being legally protected behavior in the workplace.

No one should ever be fired for what they do on their own time away from work, unless it harms others. I firmly believe no one should lose their job, or housing, or access to public accommodations just because they are or are perceived to be gender-different. But it's time to stop the nonsense of creating laws requiring employers to coddle the autogynephilic fetishist and their inane sexually-driven portrayal of woman.

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## IS SEX NECESSARY?

by Debra A. Johnson, Ph.D.

> People, especially male people, want to know about the sex. You reply, "It's about identity," and their eyes glaze over. "Yeah, but what about the sex?"
>
> —McCloskey, p. 243[1]

> I would scream back, "Now that is not so! You are like all other men. You love your prick above all else!"—Renée Richards, shouting at her psychiatrist (Richards, p. 139)

Sex, some of us have been telling ourselves and others, is what's between your legs; gender is what's between your ears. Dr. Anne Lawrence insists it's not. She thinks we've been misleading ourselves and others all these years. She believes from the clinical researches of Dr. Ray Blanchard, Dr. Michael Bailey and from her own life experiences that for many of us who transition, it's really about sex after all—particularly about sex associated with crossdressing and sexual fantasies of oneself as a woman.[2] She terms this motivating force *autogynephilia* (the love of oneself as a woman) to distinguish it from *androphilia* (the love of men), which is a motive force supposedly governing transsexuals from the homosexual population. We don't have access to Blanchard's research subjects to verify the findings, but as a community we do have access to transsexual narratives. Reading the narratives and the theory, as expressed by Lawrence in her autobiographical *Frequently Asked Questions* (hereafter FAQ) as heuristics reveals some creative tensions that call into question the distinctions between the two groups and sexuality as the primary motive for transition.

### A CONFUSION OF CATEGORIES?

Bailey calls autogynephilia "the unified field theory of transgenderism" (FAQ, p. 11). He and Lawrence believe the theory explains the relationship between transsexuality and other cross-gender phenomenon such as transgenderism, transvestic fetishism, and heterosexual crossdressing as

the common motive underlying and unifying six categories of the "Sex Orientation Scale" in Harry S. Benjamin's *Transsexual Phenomenon*.

Based on Blanchard's and Bailey's criteria of early and pervasive femininity, age of transition and sexual attraction, the younger Christine Jorgensen and Caroline Cossey (androphiles) would differ from the older, married Jan Morris, Renée Richards and Deirdre McCloskey (autogynephiles). But there are some discrepancies. Jorgensen reports a strong distaste for homosexuals,[3] and though Morris and Richards report homoerotic episodes, they report few autogynephilic ones. In *Crossing*, McCloskey admits that over the years Donald had 5,000 episodes of crossdressing with masturbation (p. 16), yet denies sex as the motivating force behind her transition. Late-transitioning androphiles and FTMs do not seem to be addressed by the theory.

We do not have to deny that crossgender fantasy may be present in one or more, or even all the categories on Benjamin's scale—it would be odd indeed if imagination and sexuality would be unrelated or if sexuality were absent from biological beings. But we are being called upon to believe that the sexual component is present to such a degree that it actually motivates transition—even though autogynephilia finds its most splendid and erotic articulations not in transitioning transsexuals, but in that group of people classified by Benjamin as usually being the least interested in transition—self-identified, heterosexual cross-dressers (and, usually without the sexual component, drag performers). Not only does the theory assume what it needs to prove: that the presence of cross-gender fantasy is enough to push most of us over the edge; but reality seems to contradict the theory, as those who appear most visibly engaged in autogynephilia appear to remain happy, heterosexual males.

## BLURRING THE DISTINCTIONS

Bailey, Blanchard and Lawrence see sexual arousal to crossgender fantasy as the first of several crucial distinctions that distinguish autogynephilic from androphilic transsexuals. But what about a passage like this?

> ... as I touched Robin I thought of myself as a girl touching a boy. I looked down at his face and imagined that the hand he felt caressing him was a woman's hand. It was that fantasy of me as the female offering sexual pleasure to the male, that gave me my own erotic thrill
>
> — Cossey, p. 11

This is Caroline Cossey, apparently a classic androphile, recalling Barry's erotic fantasies of himself as a woman when young. How far removed is getting off at the idea of oneself as a woman from getting off at the idea of oneself as a woman with a man? In fantasy, one may bring in and move around all sorts of props and try out all sorts of lovers—or none at all. In heterosexual relationships, one may re-imagine oneself, or one's partner, or both. True, thoughts are not the same things as actions, but fantasies are often a prelude to them. Passages like these blur the distinctions between autogynephilic and androphilic impulses.

A second crucial distinction is that androphiles sense themselves as women early, whereas autogynephiles do not. Lawrence quotes a statement by Davina Anne Gabriel as a typical autogynephilic lament:

> When I look back on it, and I examine it honestly, I don't really feel that I can say that I felt that I was a woman already ... the only thing that I feel that I can honestly say ... is that I very intensely desired to be a woman, that I was even almost obsessed with being a woman. But, no, I can't honestly say that I felt like I was already a woman. My experience was very much one of very intensely desiring to be something that I knew that I was not.[4]

This is the regret: "not being a woman already before transition." But neither Jorgensen nor Cossey "know" they are girls before transition. In fact, it is their failures at boyhood and as boys rather than any knowledge that they are girls or women that drives them to seek the new roles which will help them function in their worlds. When Cossey's doctor presses her that she will never be a "real" woman:

> I began to feel irritated. What was a *real* woman in any case? Of course I understood that surgery could never make right the great confusion I had experienced as a child, but it could help me function in the world I lived in, it could help me live the life I wanted for myself, it could enable me to express my sexuality.
>
> —p. 90

Cossey confesses, after several early erotic conquests: "I needed to see myself reflected back in those mens' eyes as an attractive woman. Only then could I truly believe I was desirable" (p. 85). The need to confirm one's sexuality through the eyes of the other sex can motivate both androphilic and autogynephilic transsexuals. How many degrees of separation are there really between Gabriel and Cossey?

## REDUCING GENDER TO SEX

Assuming that transition is motivated by sexual fantasy, Lawrence reduces the femininity of transsexual women to a by-product of sexual fantasy rather than to the development of sense of self that has been suppressed, delayed or denied. In *FAQ*, Lawrence sketches the relationships, as she sees them, between gender dysphoria and autogynephilic sexuality and tackles the gender concept by way of discussing how she suspect the femininity of autogynephilic transsexuals develops:

> I suspect that what actually is most feminine about many of us autogynephilic transsexuals, at least in the beginning, is our autogynephilic image of ourselves—our sexual fascination with the idea of becoming women. While most of us eventually do develop a broader kind of internal femininity, this often comes much later, and primarily as an outgrowth of our autogynephilia ..... Although it looks a bit different from the femininity of most natal women, I nonetheless believe it is real .....
> I think that developing a viable feminine persona constitutes one of the best and most creative responses to the existential dilemma that autogynephilic sexuality poses for our lives.
>
> ..... when we transition .... in order to express this kind of internal femininity, we are really operating from sexual motives..... By living in role, by bringing our admittedly secondary femininity into the real world, we can at last give concrete expression to our sexuality in the largest sense of that word.
>
> —pp. 11-12

Lawrence's core argument: that the feminine identity of

autogynephilic transsexuals is caused by autogynephilia is never developed. It is simply re-asserted without proof, four times, each time begging the question anew:

> "What is most feminine" is our "autogynephilic image"
>
> "internal femininity" comes "as an outgrowth of our autogynephilia"
> "A feminine persona" constitutes a "creative response to autogynephilia"
> "Our secondary femininity" gives "concrete expression to our autogynephilic sexuality...."

Lawrence's paragraphs build to a sense of conclusiveness, not through evidence, but by moving from the first person "I" to the communal "we" and from the tentative to the declarative. They open with "I suspect" and move into "I believe" and "I think" to conclude with the declarative "we at last give concrete expression to" without, in fact, building anything very concrete at all.

## RESTORING GENDER

There is no need to see gender as a secondary outgrowth of sexuality. Gender can stand on its own, as Jan Morris tells us in *Conundrum*:

> Sex was like a biological pointer, but the gauge upon which it flickered was that very different device, gender .... If one's sex, I reasoned, fell into the right place along the scale of gender, well and good; if it fell anomalously, too far one way or the other, then there came conundrum. But if one could not shift the scale, one could surely move the pointer. —p. 50

Gender, for Morris, is not simply a subset of sex, or the flip side of the sex coin, but the scale against which a sexual pointer finds a position and acquires a meaning. And because the sex pointer is only one of the pointers indicating gender, gender can function in the presence of sex as it does for Cossey, in the absence of sex as it does for Jorgensen and Morris, in spite of sex, as for McClosky, even in opposition to sex, as in Richards. One of the more amusing moments in *Conundrum* is when James Morris refuses to act on his male psychiatrists' suggestions that he reduce his gender dysphoria by engaging in a little harmless autogynephilia!—(p. 48)

To downplay the gender concept, Lawrence has to define sex broadly as "anything from genital sex acts to the tensionless physical acceptance I experience in the women's shower at the pool ...."[5] But the sexual feelings she reports—whether genitally specific or environmentally diffuse—are really visceral sensations for which gender has already provided a context and a meaning. "Tensionless physical acceptance" may be a visceral sensation, but it is also a powerful image that weighs in on many scales of cultural meaning. Thinking of that image, can any reader now imagine a single autogynephilic pose (or androphilic position) ranging from naughty to nice that doesn't "mean" something for which gender hasn't found or can't supply a meaning?

## THE LIMITS OF SEX

Hardest to understand is how a sexual paraphilia, among which Blanchard, Bailey, and Lawrence classify autogynephilia, can sustain itself in the absence of sexual reinforcement. Lawrence tells us that "estrogenic and anti-androgenic medications cause a reduction in libido [which] can provide subjective relief from the gender dysphoria that accompanies autogynephilic sexual desire."[6] But if libidinal arousal were the major reason for transitioning, shouldn't the medications reduce the motivation to transition? Instead, what seems to happen is that transsexuals appear to move toward transition whether aroused or not. Lawrence suggests in a later piece that stimuli that may have once been regarded as sexually exciting come to be seen as desirable in their own right—as husbands stay emotionally connected to their wives long after they have lost sexual interest (Lawrence, p. 3) But why call it sex unless you have to because your own assumptions force you into it! In fact, could we not argue just as plausibly that it is precisely the failure of sex and sexual arousal to provide any permanent solution to the transsexual dilemma that leads us, or many of us, to find a solution through transition? It would certainly explain far better than autogynephilia appears to why, given the choices between living as a woman or having sex as one, that so many of us risk losing the latter in order to enjoy the former. From this perspective, isn't it interesting that one of the many joys Morris expresses in her womanhood is precisely the freedom from sex enjoyed by the older woman:

> I have myself achieved ... the identity I craved. Distilled from those sacramental fancies of my childhood has come the conviction that the nearest humanity approaches to perfection is in the persons of good women—and especially perhaps in the persons of kind, intelligent, and healthy women of a certain age, no longer shackled by the mechanisms of sex but creative still in other kinds, aware still in their love and sensuality, graceful in experience, past ambition but never beyond aspiration.
> —p. 173

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## END NOTES

1.) In her preface McCloskey also states: "The Latin in 'transsexuality' makes it sound sexual, which is mistaken ... " (p. xi).
2.) Lawrence expresses these and other points of view in "Frequently Asked Questions" on her useful and highly acclaimed website and in "Autogynephilia: Frequently Asked Questions" in *Transgender Tapestry: The Journal* (Winter, 2000), pp. 8-13. Nothing said here should be interpreted as an attempt to deny anyone's right to identify as autogynephilic.

3.) George recoils from gay men on several occasions, but Christine wrote to disabuse the public that she was, among other things, a homosexual or a drag performer; she grew up in a Danish Lutheran household which considered homosexuality a sin; (latent homosexuality cannot be ruled out.

4.) These remarks appeared on a web version of FAQ at

*<www.annelawrence.com>*. I have been unable to locate them in the version appearing in *Transgender Tapestry*. A statement to this effect appears in Point 14, p. 12.

5.) This striking image appeared on a web version of FAQ. I have been unable to locate it in the version appearing in *Transgender Tapestry*. A generalization to that effect appears in Point 13, p. 12.

6.) I have been unable to locate this quote in the version of FAQ appearing in *Transgender Tapestry*. The implications of this quote are developed in "Sexuality and Transsexuality: A New Inroduction to Autogynephilia" also in *Transgender Tapestry: The Journal* (Winter, 2000), "Autogynephilia and SRS", p. 3.

*Tapestry* readers should refer to Dr. Lawrence's site at *<www.annelawrence.com>* to view the complete FAQ.

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## WRAP-UP

*The Journal debuted in* Transgender Tapestry #92 *with an updated version of Dr. Anne Lawrence's article, "Men Trapped in Men's Bodies: An introduction to the Concept of Autogynephilia," which originally appeared in 1998 in* Transgender Tapestry #85. *Issue #92 also included supplementary material from* www.annelawrence.com, *Lawrence's website. Issues #93 and #94 featured responses to Lawrence's material:*

- *Jamison Green speaking to the issue of autoandrophilia:* "If we isolate autogynephilia or autoandrophilia as occurring only in the trans world, we revictimize ourselves..."

- *A reprint of Dr. Simon LeVay's column on autogynephilia (AGN):* "The day someone insists on a friendlier-sounding term than 'autogynephilia' will be the day another sexual minority claims a place at the table."

- *A critique of AGN by Katherine K. Wilson, citing Occam's Razor:* "...we would have to believe [gender dysphoria] comes from not one but two unrelated causes, depending upon the sexual orientation of the person."

- *A critique by Lori Buckwalter:* "[AGN] does not provide a comprehensive framework for understanding transsexual women's experiences."

- *Jessica Xavier asking the question, "What if it's really true?":* "I find the harsh condemnation of autogynephilia to be more telling than the theory itself."

- *A critique by Kate Barnes (who also cites Occam's Razor):* "The transgendered are an easy target and many would love to label us as sexual perverts rather than cope with the societally-threatening disruption of the hallowed categories of maleness and femaleness that gender dysphoria presents."

- *Donna Cartwright acknowledging the role eroticism played in her history:* "Yesterday, I got that erotica out of the boxes in the closet and put it all out on my bookshelves, with the rest of the important things in my life."

- *Lesley Gordon asking whether there are really differences between transvestites and transsexuals:* "For some years now I have tried to clarify the basis of the medical assertion that there is a distinct, unambiguous between transvestites and transsexuals."

- *Dr. Becky Allison's "Autogynephilia: Reply to Dr. Anne Lawrence" which first appeared in Transgender Tapestry #87. Allison:* "We didn't do it for sexual desire, as Lawrence suggests, [but to] relieve our own discomfort and live the rest of our lives in the role that is right for us."

- *A critique of AGN and Dr. Allison's article by Dr. Virginia Erhardt:* "My difficulties [with AGN] seem to stem from four factors: first, what I see as an erroneous use of the term paraphilia; second, my disagreement with some of the basic value-laden assumptions undergirding the systematic categorization of Sexual and Gender Identity Disorders in the fourth edition of the DSM (Diagnostic and Statistical Manual) of the American Psychiatric Association; third, what I see as a gender-pathophilic perspective I would prefer to believe exists only in nontransexual people; and fourth, my irritation with the enduring tyranny of the binary imperative."

- *Dianna Cicotello made the point that if transsexualism is a perversion, as the theory holds, there is no legitimate basis for seeking legal protections for transgendered persons in the workplace.*

- *A critique by Deb Johnson:* "We do not have to deny that crossgender fantasy may be present in one or more, or even all the categories on Benjamin's scale—it would be odd indeed if imagination and sexuality would be unrelated or if sexuality were absent from biological beings. But we are being called upon to believe that the sexual component is present to such a degree that it actually motivates transition—even though autogynephilia finds its most splendid and erotic articulations not in transitioning transsexuals, but in that group of people classified by Benjamin as usually being the least interested in transition—self-identified, heterosexual cross-dressers (and, usually without the sexual component, drag performers). Not only does the theory assume what it needs to prove: that the presence of cross-gender fantasy is enough to push most of us over the edge; but reality seems to contradict the theory, as those who appear most visibly engaged in autogynephilia appear to remain happy, heterosexual males."

*We may briefly revisit the issue of autogynephilia in future issues of* Transgender Tapestry.

*The next Journal will feature essays on passing by Jessica Xavier and Holly Boswell; commentary will follow.*

# Trans Sexuality

## Breaking the Ice

by Zantui Rose

It is a subject that is shunned, hidden, avoided, or if talked about, is skimmed over the way the blade of a skate meets the ice—yet it bombards us like the evening mosquitoes we never invited. We are invaded by images at every turn of what purports to be so glorious—the ultimate energy high! I'm referring to the sexual act, the deep energy exchange between two people.

Sex and gender: over and over we hear they are different. We say it to ourselves, those of us who work and play in this gender-freeing community, and we try to explain it to anyone outside the community who cares to ask the questions. Sex is what we do, the act of making love to another or to oneself. Our sex life is a verb, the action we enjoy. Our gender is the classification given to us by the culture which makes us think we are a man or a woman, and thereby dictates many of our actions, including the way we think about and do the act of sex. Yet we rarely if ever talk about the way gender and sex influence each other. This most foundational act of the human condition, sexual activity, gets very little honest scrutiny by the trans community. I believe it is time to launch an honest dialogue about this most crucial topic.

Our culture, as we all know, uses the energy of sex to sell, promote, shame, create laughter, explain... you name it. Sex is connected to almost every facet of our lives. As soon as we can hear, read, and take in stimuli, we are programmed to know the ways of sexual expression. There are millions of demonstrations daily on the ways of being sexual, and to be in a sexual relationship. Depending on your assigned gender, the rules are quite clearly laid out for you. We enter any relationship with a vision of how to be sexual and what to expect from our partner, depending on the gender dynamics. This gender programming is deep, prolonged and subtle. The ways in which we are expected to respond to the natural experience of the sexual game is one more piece of our gender stereotyping.

If you hang around the transgendered crowd long enough and get intimately acquainted with the relationships, you will eventually hear someone break down in their honesty about their sex life. If you crack the ice overlying those conversations, more often than not you will find a very disturbed, unhappy, frustrated, and sometimes empty sexual history. There is often trouble there, missing passion, misdirected passion, confusion, absence, abstinence, misgivings about the entire act of making love. Or you will hear fear about having sexual exploitations—sexual dynamics with inappropriate people or in inappropriate settings. All this is also true to some degree—the exploitation, the pain, the secrecy—in the culture at large.

I have begun to realize that people questioning their gender, growing up in the mainstream culture with such heavy and specific programming surrounding their natural desire for sexual pleasure, would naturally have questions about their sexual expression. How could a gender-transgressive person not encounter trouble on their sexual path? I've begun to ask myself: what are the particular hurdles for a transperson once they find themselves in a romantic, sexual relationship? What is the hurdle for a trans person who entered the relationship defined as one gender and then lives the next portion of their life, which includes the act of sex, as another defined gender? And what about trans people opting for undefined genders, beyond dualism?

If a person grows up feeling out of sorts with the gender identification given to them by the culture, they certainly must also be confused about their assigned sexual roles. If you are uncomfortable with your body parts, you certainly will be uncomfortable using those parts to make love. If you have an image firmly planted by the culture of the body presentation of your chosen gender as it engages in the sexual act, and your total presentation does not look like that image, how confident can you be in your participation in this act? When it comes to the act of intercourse, where one body part is supposed to engage the next, we are programmed to believe that this act involves what the culture considers to be heterosexual play—one gender being sexual with another gender. Is the trans person

then forced back into the role they are resisting in so many other facets of their life? Does the MTF feel her male hormones behaving in a way she is in the process of denying for herself? Do FTMs find themselves receiving something they are not supposed to enjoy as a male? Does a response that is not in alignment with the transgendered portion of oneself cause one to wonder if she/he is transgendered after all?

If you are uncomfortable with the love-making role assigned to your labeled gender, you certainly will be uncomfortable making love. If you have been taught that your sexual organs should work in a certain configuration, that you should find pleasure by responding in a certain position, but that is not true for you, what do you tell yourself? "I'm no good at this?" "I'm not made for this?" "I don't want to ever find myself in this predicament again?" "I don't want to bother with this?" "I don't deserve to have sexual fulfillment?" "No one would want to be sexual with me, since I can't play my assigned part?" Or, during the sexual exchange, are you truly believing in a fantasy that sees your bodily presentation as the most perfect example of the mainstream's idea of your chosen gender? Is it healthy to believe this fantasy? Can you ever really believe it?

There is another side. Attend any gender conference, and you will meet people displaying and acting out all manners of sexual attention. Just like in the culture at large, the flamboyant folks, the ones who appear comfortable with and seem to need to flaunt their sexual energy are easily visible. They have been given permission by the rules of the gender community to parade their sexual expression. Late night sexual exchanges at the bars and in the hotel rooms, are a given. The wild adventures are talked about over lunch the next day, and again in the evening as preparation begins for the next escapade. We tell ourselves this is a healthy thing, to not be ashamed of this natural urge.

It might seem that these issues would be none of my business because I don't appear to be a transperson. It seems I would be one of the last people to answer these questions, or even propose them, yet I have an investment in this exploration because it affects my life as a sexual being, it affects my life as a person living in this culture on planet Earth, and it affects me as a partner of a person labeled trans. As a visionary who is learning to transcend the gender paradigm, I must also learn to transcend the sexual expectations that go along with the current bipolar paradigm. I understand also I must ask these questions as a way to understand the sexual act as it relates to the spirit essence which is our foundation. I have work to do here, and I am not alone. Can we talk?

What about the deeper stuff—the emotions, the "empty hole called desire" that we try to fill with a sexual exchange? What about the pain of the pressure that has been programmed into us since birth to act a certain way sexually, depending on the assigned gender or even the chosen gender, to perform the sex act in a way that meets the culture's myths about gender? What about the soft, barely spoken rumblings about no libido, no desire, and discomfort in one's ability to meet another on such a dynamic plane? And is all this concern also buried under that flamboyant front?

For those people buying into the bipolar constructs of gender, what image did the culture at large teach them about the gender they desire to be seen as? What sexual images are we taught to project onto what is considered to be the other gender? If one is trying to appear to be the "other" gender, what has the media taught that person about that gender's sexual role? Is it healthy, accurate, positive—or does this portrayal of the chosen gender in fact add to the damage done by stereotyping? If we, the trans community, are on the forefront of exposing the myths of gender, we had better be prepared to also be on the forefront of exposing the myths of sexual activity. Certainly this has begun. The appearance of two same genders in a relationship does something to break the code of heterosexuality. To the outsider looking in, it appears trans have transgressed the sexual rule. But what goes on in the actual acts of sex between two people is really where the mainstream culture's sex rules are challenged. By opening up gender, eliminating the gender duality, we have opened up a whole new relationship arena in which to play. The combinations are multifold: anatomically male with female presentation partnered with a post-op once anatomically male. An anatomical male with a non-trans female. Anatomically female with male presentation coupled with anatomically male with female presentation . . . and on and on. The potential mixing is rich. What does the multitude of open-ended gender expressions bring to the sexual act?

I have played the role of the femme fatale, the butch lesbian, the assertive female, the resistor and the pursuer. I behave in different ways with the different energies I encounter. But somewhere underneath the many roles I try on, there is always a period, no matter who I am with, where I don't feel complete unless I am being made love to, sought after, devoured by the passion of my partner. Is this desire embedded in me by my early programming as a culturally defined female, or is it the universal "empty hole called desire?" Does everyone have this need?

I believe there are many in the trans community who need help with this, and we, of course as always, have no models. Pioneers must take care of themselves, passing information back and forth, exploring new ground together with their peers. We must sit in circle, in deep honesty and commitment, exposing our innermost selves in order to awaken to this sexual component of the gender rules. Are we ready to break the ice? Who else will step forward into such a circle? I am willing to hold such space for us. It is time—who will join me?

▼

**Zantui Rose** *has been serving the transgender community for the past seven years as a gender visionary, therapist, ceremonialist, spiritual guide, and friend. This year, with her partner, Holly Boswell, Zantui has birthed the BodhiTree House, a retreat and guest house for the transgender community.*

# FLAMING

**by Jean Marie Stine**

Illustration by Larissa Glasser

Text copyright 2000 by Jean Marie Stine

THERE'S NOTHING A COLUMNIST HATES WORSE THAT WRITING A PIECE SHE KNOWS WON'T DO ANY GOOD, BECAUSE NO ONE WILL TAKE HEED OF IT—NOT EVEN HERSELF.

The subject is "flaming" and just about everyone online in the TG community has been guilty of it at some time or other—and for too many of us, far too much of the time. But the odds any of us will successfully renounce the practice any time soon are remote. The behavior is so ingrained that even those who preach out against flaming fall into it again at the first temptation.

An editorial in the first trans community 'zine I ever read railed at flaming and its destructive, divisive impact on the community and the individuals who get flamed. In the same editorial, however, the publisher couldn't resist taking a swipe at me for accidentally misspelling her very unusually spelled name in an article I had written, and them bragged about how she had misspelled my name deliberately to even the score. Further, she flamed (as she did in every issue) one of the larger transgender organizations, devoted to good works, that had incurred her ire.

I've done it myself many times. Reading something that seems unduly dumb, wrong-headed or likely to do damage to the community, there suddenly comes to mind the perfect withering phrase that reveals the ludicrous flaws in the other person's argument, while simultaneously putting them in their place as the dunderhead they are—a phrase so good it feels almost like a crime not to use it. So I do.

This practice has again and again divided various groups which would otherwise be working together for the benefit of the community. It has delayed, as far as I am concerned, concerted action on both the local and national levels by at least three to five years—that is, gains made over the last few years in terms of successfully lobbying state and city officials to include transgender people in hate crimes and nondiscrimination legislation could have been made five years earlier, had it not been for the damage done by flaming.

Two examples:

A former member of this community, a bestselling author of adventure fiction when not en femme, who used to donate thousands of dollars per year to community organizations and causes, had labored for months to devise a coherent organizational plan for a leading transgender foundation. When she offered her plan to the organization's head, a free-spirited type, it was immediately dismissed with a flaming put-down and tossed aside. She felt so badly stung that she not only dropped out of that organization—she cut off all contact with the transgender community, and currently cuts dead any transgendered person she runs across on book tours. We lost that person's contributions, support and companionship—all desperately needed and valued—when the flamer could simply have said graciously, "Great idea. Appreciate all your hard work. We'll want to evaluate this, of course, and see just what applies." (And then buried the plan in committee, without hurting the author's feelings unnecessarily or gratuitously.)

A year or so ago, community members, disgruntled with the autocratic head of a national transgender lobbying group, decided to form a "more democratic" lobbying organization of their own. A small group of members began flaming, as viciously as possible, every member who had a different opinion than theirs about how the organization should be run. After several weeks of this, members began to resign in droves, and the initial group dropped from about a hundred members to about fifty in

**Reading something that seems unduly dumb, wrong-headed or likely to do damage to the community, there suddenly comes to mind the perfect withering phrase that reveals the ludicrous flaws in the other person's argument, while simultaneously putting in their place as the dunderhead they are—a phrase so good it feels almost like a crime not to use it.**

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a memorable ten-day period. When the dust settled, the only people left were the flamers and a few individuals who drew a line in the sand and decided to stick with the organization for the good it might potentially accomplish. I like to think this action was heroic, but it could just be the same syndrome that keeps people in relationships with abusive spouses.

The key issues here may not be that we flame or the damage it does—these are indisputable—but why so many of us in the community are such compulsive flamers and why this compulsion is so uncontrollable.

One explanation may lie in the fact that many of us transgendered people were outcasts as children, rejected by the in crowd (and most everybody else)—so we missed out on the normal socialization, the normal give-and-take between people that smoothes out most of the rough edges from our personality and gives us a sense of how far it is reasonable to go before we begin to hurt others unduly.

Another explanation may lie in the fact that transgendered people generally score somewhat higher on intelligence and creativity scales than most people. That makes sense, when you think about it. It takes a more flexible and insightful mind than most to accept and live out one's transgender impulses.

One downside of this is that being quite brainy, when we read something we disagree with, it's easy to think up those clever but scorching bon mots. The second downside, as far as flaming goes, is that most of us grew up egomaniacs, since we were smarter than many of the people around us, becoming frustrated and contemptuous of their inferior mental processes (Not to mention angry toward them for rejecting us).

The consequence of all this is that we not only have a natural aptitude for framing trenchant put-downs, but lack the social restraint to hold us back from employing them, coupled with a certain amount of latent hostility and anger looking for an outlet, fueled by a super-sized ego that already has been programmed to see others as wrong-headed and inferior. Considering this, what other outcome than flaming could you expect?

So what's my solution? How do I propose we wean ourselves from this apparent addiction to flaming each other?

I don't have one. Frankly, I'm not sure there is one. Some of us might take a pledge to desist, but I doubt most of us would be able to keep it very long. Perhaps every local transgender organization and club could start a chapter of Flamers Anonymous.

Some community members feel all the flaming they do is justified. They are only asserting themselves, and those they are flaming are misguided fools whose ideas deserve put-down because they are pathetic and bad policy. Typically these individuals flame anyone who suggests they stop flaming.

In fact the whole situation seems hopeless and insoluble—and not likely to change soon—perhaps not within our lifetimes.

Oops! Must go. I just read the stupidest comment someone wrote on this trans e-mailing list I'm on—and I have to flame them before I forget the wonderful put-down I just thought up.

**Jean Marie Stine** is a former board member of IFGE and the Tiffany Club of New England, a contributing editor for both "InternationalTG" and "Transformation" magazines, and the author of the classic transgender sci-fi novel *Season of the Witch* (filmed as "Synapse"), among other TG tales. Her home page is <*www.hometown.aol.com/jmstine/sowfrontpage.html*>.

# DOING THE NEXT RIGHT THING

Photograph by Mariette Pathy Allen

**by Keith Rogers**

*For some years I've been working on a book which is meant to be a practical guide through the minefield of gender transition, based on the experiences of those who have made the journey. I've gathered and am continuing to gather stories. Here are a few of experiences I've collected.*

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A NEWLY-MINTED LADY FOUGHT TO REMAIN AN ORDAINED MINISTER AFTER HER SRS AND WON. As a reward for her full and frank cooperation with my project, I took her on a modest shopping spree, my treat. She was like any other enthusiastic woman on a shopping bender; then, in some moment of misguided camaraderie, she shared her secret with a salesgirl, a complete stranger. Her new best friend immediately passed the word on to what turned out to be a very conservative store manager. Immediately, the pleasant ambiance of the shopping experience vanished. The other saleswomen spoke to each other in stage whispers and directed pointed looks at my friend. We left.

We agreed later that the joy she felt in finally being able to freely exercise her femininity clouded her judgement. She now counsels others to be especially cautious during the initial highs of gender transition.

•

Another newly-minted lady fair went to her first charity ball en femme. She had had extensive facial plastic surgery, but wasn't completely satisfied and didn't know why. At the ball she bid on and won a caricature sketch of herself. Caricaturists are like political cartoonists when it comes to highlighting your worst features, and this one was no exception.

She looked at the sketch and picked out her problem immediately. She had it taken care of forthwith. She now suggests that facial plastic surgery graduates get opinions other than that of the medical mechanic who did their face or the artist's portrait which is designed to flatter. She says if your face looks completely feminine in a caricaturist's drawing, it is. If not, you may want more work—and you will really know what needs to be done.

•

A decorated former RAF fighter pilot, now an English lawyer comfortably transitioned and sure of herself, was interviewing for a position with a prestigious and conservative London law firm. Her gender history was well-known and not an issue except for one partner, who inferred that transgenderism was synonymous with homosexuality, a definite negative in this firm.

She took a stance based on a principle she believed in. At a final, formal interview with the senior partners she said to the homophobe, "We can discuss my gender identity, which doesn't seem to be a problem with your partners. My sexual preference is none of your affair."

These were precise words, precisely delivered. As she and I agreed,

Photograph by Mariette Pathy Allen

sometimes you just have to decide what's right, roll the dice, and hope for the best. She got the position.

•

After surgery, a former male model needed a new career. She became a legendary bartender, or "mixologist," as the trade likes to label their best and brightest. She attracted the attention—nay, ardor—of a leading local ex-jock-now-disk-jockey celebrity.

Then her history caught up with her. His friends found out and kidded him in the locker room. Humiliated, he began mercilessly bashing her on his radio show. She won a judgement in court directing him to cease and desist, but the jock-sniffing jury got even by awarding her only two dollars in damages.

We agreed the primary lesson in this case was that transgenders should try to steer clear of fragile egos and those who are insecure about their own sexuality—especially media celebrities who can do serious damage.

As a postscript, the ex-jock was later put away for a long time on fraud and smuggling charges. She is modeling again, this time as her intellectual and emotional birthright intended, as a female.

•

A new woman who had duly and diligently prepared her organization for her transition was welcomed back hospitably by the other senior managers—but she still had to re-establish herself with the rank-and-file.

Because she was an excellent golfer, the burning betting question on the cafeteria telegraph was whether she was from the men's tee or the ladies' at the next company golf tournament.

In frivolous answer to this frivolous query, she teed off halfway between the male and female tees. The CEO high-fived her and word went forth to all and sundry that she was still cool. Her own word of wisdom is to counter humor with humor. It works.

•

One of the best oil and gas lawyers in Denver became chief financial officer of an oil company he had helped build from the bottom up. He planned his MTF transition with the support of the board of directors, but the company's new president balked. The lawyer went ahead with transition anyway, although apprehensive about his job.

The "he" who went away was revered by the staff. When "she" came back, that loyalty and respect hadn't changed. The troops had visited a maternity shop in her absence. When she returned to work, a big "It's a Girl!" banner hung over her office door.

The good ole boy boss couldn't fight that kind of affection. She kept her job.

•

I hope with these and similar stories—including the experiences of FTMs—to show the business world that transgenders who persevere can blend into their new lives with dignity and self-respect.

▼

**Keith Rogers** is a retired lobbyist, public relations executive, and author who resides in Atlanta, Georgia. He has worn out several automobiles in his recent travels around the U.S. After a sabbatical to write fiction, Keith is again working on his guide to successful social transition. He is in dire need of additional interview subjects, both MTF and FTM.

# The Buck Stops at the Vatican

## To Rome with Soulforce

by Judy Osborne

In my long transgender life I've tried to do my bit to see that new generations of transgender kids don't grow up feeling scared and alone and ashamed and hiding the way I did. I've helped to build and run transgender organizations, written about our issues and pain, tried through legislation to get equal treatment for our people, worked on petition drives, campaigned to elect friendly officials. In the last nine years my network and causes have expanded to include gays, lesbians and bisexuals, natural allies whose youth suffer the same kinds of hurt and damage transgender kids do. A couple of years ago a more promising path to the same payoff, named "Soulforce," began drawing much of my energy.

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Photograph by Chuck Phelan

"Soulforce" is loosely translated from Mohandas Gandhi's Satyagrahis, or "truth force." Its complex philosophy grew most richly out of Gandhi's nonviolent campaign to drive British colonial masters from India. The origins of nonviolent social action go back even further, some say to the actual historic Jesus who struggled to overcome wealth and power in order to free the outcasts of his time from poverty and injustice. Focus was added to nonviolence by Thoreau in his Walden reflections and other writings. Gandhi put nonviolence to its first concentrated use, initially securing justice for the Indian population of South Africa before setting India free.

Martin Luther King added his own imprint to Gandhi's Satyagrahis, learning of it first from American advisors who had been with Gandhi and then visiting Gandhi's ashrams in India himself to gain more knowledge from Gandhi's direct associates (Gandhi had been shot and killed earlier). King applied Gandhi's techniques in the Montgomery bus boycott, the lunch counter sit-ins throughout the South, the marches on Birmingham when Bull Connor loosed water cannons and vicious dogs on masses of children, and the "freedom riders" who brought actual integration for the first time to scores of Southern villages and cities. Although much remains to be done, legal segregation and "separate-but-equal" laws were erased by King's twelve-year nonviolent campaign that ended in his death.

The philosophy of nonviolence is deep and intricate, but the goals are just two: spiritual renewal and social change, in that order. Nonviolence works ultimately by denying an unjust power its only two tools of oppression, the twin fears of violence and incarceration. Frustrated oppressors overreact eventually to their loss of control by inflicting more violence and severe repression. The broad society comes to see and understand the true sources and impact of injustice. Things change.

Strange to say, the chief source of our own oppression in this age is organized religion. The vile distortions that spew forth daily from the mouths of Robertson and Falwell, Dobson and so many others are only part of the injustice and hurt. Conservative Christians have been gaining delegate status quietly in the mainstream religions too, demonizing gay, lesbian, bisexual and transgender people in these larger denominations while trying to achieve unanimity among religions that favors oppressing us. Conservative religious leaders realize that we're the only politically-correct "outs" that remain to justify their flocks feeling "in." Such scapegoat roles were held in the past by African-Americans, Latinos, Jews and communists, and earlier by witches, Native Americans and infidels. We're the only ones they have now.

Religious faith gets imprinted into the souls of children at very young ages and becomes part of their sense of themselves. As soon as a certain number of these kids realize, inevitably, that they are gay, lesbian, bisexual or transgender and they're open about their feelings, pastors and other faith leaders in oppressive denominations begin telling these young people they are evil, demand that they change when they cannot, force them to hide their honest reality, make them feel deeply shamed, reject them from participating in their faith unless they deny their reality, and prevent them from walking in quiet pride as the people they must be. The same churches contribute funds and exert influence for laws that would deny our social equality and preach hatred against us that gives license to marginal people to hurt and kill us.

Soulforce responds to these kinds of hurt and discrimination by carrying a forceful nonviolent message back to religions that reject and discriminate against us. Though Soulforce is not specifically a Christian organization, some of our leaders are or were Christian clergy and a number of devout Christians participate in our activities. That's appropriate. We're focusing our activities for now on Christian denominations that oppress us. Our many insiders in each of these faiths present our messages of reconciliation more credibly than outsiders ever could. A number of us, including me, are not Christian. I've never been proselytized and feel cherished by all, actually feel part of a wonderfully close family of friends who sustain me. I think we're all people of faith and people who have examined our spirituality fairly carefully, but our conclusions are not relevant to our participation.

Last November we brought our message against oppression and "spiritual violence" to the Roman Catholic Church. The Catholic Church has been particularly offensive, refusing to allow gay, lesbian, bisexual and transgender Catholics to receive the Eucharist or even attend mass as open and proud people, calling us "objectively disor-

dered" and gay/lesbian committed and loving acts "intrinsically evil," ejecting from the clergy priests who minister to our people in clear conscience, rejecting honest youth of faith, stunting kids' emotional growth by making them hide and feel ashamed and evil, contributing to political campaigns that enshrine discrimination against us into law, saying hateful things that encourage violence against us, and preaching prejudice against us at every opportunity.

## IN THE BEGINNING THERE WAS FALWELL

Soulforce had been taking nonviolent messages of love and reconciliation to other sources of oppression long before we addressed the Catholics. We started in October of 1999 at Jerry Falwell's church in Lynchburg, Virginia, followed in the spring and summer at national conclaves of United Methodists, Presbyterians, Episcopalians, and Southern Baptists. In November we brought our case to the National Council of Catholic Bishops meeting in Washington, DC. As always, we sought to cooperate with sympathetic groups in the denomination to which we bring our message. Dignity/USA, the largest open and affirming organization of gay, lesbian, bisexual and transgender Catholics, was our partner in Washington.

Each of us "adopted" and communicated repeatedly with a bishop, we stood vigil outside the bishops' meetings and exchanged thoughts with many of them, we demonstrated peacefully our concern for their policies just as they arrived at the National Shrine of the Immaculate Conception for a huge Mass, and we were arrested and jailed the next day in a nonviolent act of civil disobedience. In our various actions, Gandhi's grandson and the keeper of his legacy plus a number of leaders from King's struggles in the South have joined Soulforce, shared their wisdom with us, and gone to jail with us. The Rev. William Sloan Coffin, Jr. and the 95-year-old grandmother of a gay man faced arrest with us in Washington along with other leaders of past nonviolent struggles.

The Catholic Bishops negotiated with Soulforce leaders before our civil disobedience began, although not to any good outcome this time. The Bishops told us their hands were tied, that Church policies against our people are set by the Vatican. Soulforce and Dignity/USA decided we had to take our case directly to the Vatican and we did, bearing the symbolic gifts that gay, lesbian, bisexual and transgender priests, choir directors, monks, nuns and laypeople give to the Church each and every day. We arrived at the gates of the Vatican during the week in January that would end in Epiphany, a major Vatican celebration of the coming of the Magi bearing gifts to the Christ Child. By then we had communicated our plan several times to the appropriate Vatican offices, asking them to send a priest to bless gifts for others that we would bring to the Vatican each day as is the custom in Rome during the week of Epiphany.

## A BRUSH WITH THE POPE (WELL ALMOST ...) AND WE MEET OUR ROMAN ALLIES

I traveled with Pat, a former president of Dignity/USA who also lives in the Seattle area. We arrived at our hotel in Rome the morning of the first day of the new millennium, 1 January, 2001. Our rooms weren't ready. Sleepless and disheveled, we wandered the short distance into St. Peter's Square and found ourselves in the middle of a Papal Mass. It was an incredible spectacle on a sunny day. The Pope (in his Popemobile without protective glass) passed within 30 feet of us after the mass ended. Many such wonderful coincidences happened during our trip.

Most of the 15 Soulforce and 6 Dignity/USA people arrived the following morning, and we began getting serious. Our many Roman allies started to show up, some during the day as they shuttled folks in from the airport, and others that night at a private dinner. Among them were organizers of last summer's World Pride Festival in Rome, and a large and loving group of volunteers from another organization recruited to help us. Giulia was our translator and all around buddy, a young, smart and beautiful German actress and street performer equally facile in Italian and English as well as in her native language. Alessandra (a.k.a. Tom Cruise for her driving skills in the chaotic Rome traffic) ferried us around, wrote lovely poetry to and about us, and became our close and cherished friend too. She bravely struggled with English to be part of our circle. It wasn't fair, but her English is so much better than our Italian that it seemed better to exchange our thoughts with each other in English than it did to be fair. I'm sure it must have given her a major headache to concentrate that intensely each day, but she did, and we all grew to love her. Andre, his bright red hair flowing in a ponytail, brought fun, spirit and his four-month-old son to our gatherings and helped us in many ways. Massimo and his wife added to our fun. Many other Romans contributed spirit, friendship and assistance to our time in Rome.

## DAY 1: A CIRCUS MAXIMUS CELEBRATION, A TALK WITH A PRESS HERO, AND WE MEET THE KIDS

The next morning we roused ourselves and crammed into Rome's impossibly crowded subway on our way to the huge Circus Maximus where 300,000 spectators watched chariot races in ancient times and vast numbers of Christians were stoned, burned and eaten by lions. We were told, perhaps for my benefit, that transsexuals were nailed to crosses around the track and burned at night for light. With Giulia leading, we made our way through the rain and slippery mud to the middle of the impossibly long mound in the center of the track, where we found Andre, Alessandra, and other Italian friends and allies. Clad in plastic rain parkas somebody had been smart enough to bring for everyone, we stood in a square around a plastic tarp laid

out on the ground. The rain stopped and a rainbow filled the sky just as the celebration began.

Leaders from Rome went over the history of that ground, made sacred by the blood of early Christians who were willing to defy the established order of their time. Our celebration of Romans and Americans sharing together turned out to be partly in the nature of a worship and communion. Jimmy Creech, a well-known, much-loved, and straight United Methodist minister who was defrocked for honoring his conscience by blessing gay unions, now the Soulforce Chairman, added his words and prayers to the service.

As the celebration drew to a close, a leader from Rome dug from the ground beneath the tarp a small urn filled with uniquely-painted stones. He gave one to each of us, telling us that the stones had come from this ground made sacred by the blood of early Christians. They represented the souls of martyrs who suffered and gave their lives in order to worship according to their faith. He asked each of us to bring our stone whenever we approached the Vatican doing justice, to remind us of their earlier sacrifices and to link our souls with theirs. Just as the service ended, the rain began again.

Back at the hotel, we held a press conference, wrapped our gifts for children in an orphanage, put on our oversized sweatshirts that said to the world, both in English and Italian, "God's Gay Children Bring Gifts—Bless Them!" (Italians don't recognize our differences and lump us all together as gay, which is OK as far as I'm concerned—Soulforce is very trans-inclusive), boarded a bus for the short ride to the Via della Concillazione leading to the Vatican, and bearing our gifts to be blessed, formed a line on the Rome side of the barrier that separates it from the Vatican State. Almost instantly on that now beautiful and sunny day we found ourselves surrounded by police behind us, media in front, and curious onlookers reading our shirts. We smiled, showed our gifts, asked for the Church's blessing, sang, told our stories with translations, and were interviewed, photographed, and filmed a lot. I listen to National Public Radio often and have always been fascinated listening to Sylvia Poggioli, who reports from Italy and Eastern Europe. She interviewed me at length. I was thrilled to meet her, but have no idea whether any of my thoughts made it onto NPR.

No priest came to bless our gifts. We dispersed after half an hour when we spotted a second squad of police marching in our direction. They detained for a few minutes our leader Mel White and another Soulforce member and friend, Ed, who speaks Italian, and kept a careful eye on the rest us using not-so-undercover agents until we bused our way out of there toward the orphanage. This was only Wednesday, and we didn't want to get arrested until Saturday.

The orphanage was way out in the country near the Mediterranean. The kids were beautiful, ranging in age from toddlers to late teens. Their smiles were infectious and our three translators were kept busy. We brought too much candy and collected some of it back for their closet before the nuns, who had some of the nicest smiles I've seen, went crazy. There was much laughter. The toys, baseballs, dolls, and logo shirts and hats we brought found their new owners.

That evening Dotti, Diana, and I strolled out for dinner. Dotti has been a close friend for a long time and was my roommate in Rome, a loving, talented and courageous lesbian of faith who leaves no space at all for bigotry to exist. Diana is a wonderful writer, a fun and giving person from Virginia. After dinner we found a sidewalk table away from the ever-present smoke in restaurants and sipped a Bailey's. A persistent lady tried to sell us some MOST interesting curios, including a little kneeling mermaid with her hands cupped over her head. When you tugged at her arm, fire shot out of her head to light your cigarette, the tips of her, er ... well, bosom lit up in red with a purplish tint, and she played a song. We named her Ruby, captivated as we were, but our sales resistance was strong and we managed to avoid buying anything.

## DAY 2: MICHELANGELO'S STORIES, A SOGGY VIGIL, A MUSICAL HOSPITAL VISIT, AND THE RUBY'S BECOME FAMILY

Thursday dawned pouring rain and miserable, but not too cold. Dotti and I slept in for a while and then grabbed

our umbrellas for the one-block walk to the Sistine Chapel, which practically loomed outside our small balcony. I wasn't prepared for the magnificence of Michelangelo's restored walls and ceilings. The color is intensely bright and accurate, the anatomy so real that bodies just seem to leap out at you. The faces and body language narrate the story and the emotions of each scene in a strikingly graphic language that transcends any spoken word. The Sistine is tucked within the Vatican Museums which stretch on for miles, or at least it seems that way. Too soon we had to find our way out of the maze to get back for the second day's planning.

We wrapped our gifts for AIDS patients. I would take a special gift with me that day. A friend from Seattle named Patrick creates beautifully detailed drawings of totem animals which somehow bring to life the unique character of each animal. Two days before I left for Rome I had visited him while he was drawing in a coffee shop, as he does often. After hearing about the gifts we would bring, and why, he gave me the magnificent drawing of two crows he had finished a moment before. I had it framed, carried it to Rome, and made sure it was on the bus that day, grabbing a less perishable gift to wave around in the rain.

After the previous day's close call we worried that the police would arrest us on sight. We sent the bus one way and walked another, our jackets covering our message-bearing sweatshirts. Once in place at the barrier we formed an inverted triangle, took our jackets off, waved our gifts, posed for photos and videos, and gurgled out a few songs in the downpour. No priest came to bless our gifts. Before the police could receive instructions now that we already were in place, we straggled soggily to the bus.

At the hospital we were taken to a conference room where some patients drifted in. JD, a Christian recording artist from Los Angeles, had his guitar back from the airline at last. He helped us sound like pretty good singers. We sang and told our stories. More patients came. I presented Patrick's gift, Giulia translating, and was greeted with lots of curiosity and appreciation. Pretty soon the two kind and funny staff members who were guiding us, a nurse and an administrator, decided we were OK and gave us the run of the hospital. We sang our way down corridors and peeled off to visit patients in their rooms until all the many gifts we brought with us were gone. My Seattle friend Jeaneane, a Soulforce member, had made 170 small ceramic pendant crosses with the rainbow slashed across them, which I had lugged with me to Rome. We kept giving them to the nurse and the administrator, who in turn kept giving them away to other people, until we ran out of the many we brought with us that day.

Afterwards, we toured some of Rome's spectacular sights in the rain, slogging happily to the top of the Spanish Steps, discovering a soggy newspaper on a low wall across from the Coliseum lying open to the very page that contained our pictures and a story about us, seeing Mussolini's balcony from which he addressed Roman crowds during World War II, and admiring kitty-corner to the balcony Mussolini's obscenely-grand Fascist renovation of the enormous Monument to Victor Emmanuel, known to the Romans as the "typewriter building."

That evening Dotti, Diana and I were joined by Gina, a police officer from Tennessee with a sly grin. Gina's partner is Beth, a beautiful and dedicated teacher, their family circle made whole by their five-year-old son Sam. During dinner we told Gina all about Ruby and began to feel considerable remorse that we hadn't bought her the night before. The rain was done, so right after dinner we made our way back to our sidewalk table, ordered another Bailey's, and crossed our fingers that our Italian Karma was still with us. We didn't see or hear her approach, but suddenly, the lady was at our table. Ruby was sitting there right in the middle of her little stash. Dotti spotted another, larger version with a slightly different anatomy and, after naming her Ruby II, we negotiated a price for both just slightly more than the original price quoted for one. Ruby is sitting happily here in Seattle with me, and Ruby II is with Dotti in Lexington, Kentucky. We plan to swap the two in a ceremony every time Soulforce brings us together again.

## DAY 3: WE ESCAPE FOR THE LAST TIME, WE DANCE AT THE SHELTER, AND WHY DID ALFREDO DO IT?

Friday morning, the sun shone brightly. Ed, Peter, Bob, Dotti and I squeezed ourselves into the subway heading for the Roman Forum. The Coliseum hits you right in the face as you leave the station, made especially dramatic that morning in the sculpting of intense sunlight. We detoured first to the nearby Basilica di San Clemente, where excavation is exposing the houses of worship of three entirely different civilizations, each built atop the last. After exploring our way down to a temple of Mithras buried deep in the earth, we walked to the Forum. The area is huge. Each emperor built his own greater forum while preserving most of the earlier versions. All are still there in the remnants of history, and one can walk the paths of Caesars and the sacred spots of the Vestal Virgins. Too soon, we needed to dash back to the subway to join in the day's planning.

On this day's vigil we walked with our gifts, shirts covered, to our now-regular spot outside the barrier that separated us from St. Peter's Square. When the bus (our escape route) was in place, we gathered in a semicircle, sang for maybe fifteen minutes quite beautifully (with considerable help from JD and his guitar), each placed our gifts in the center of our semicircle, asking that they be blessed, and sang and spoke some more. When the police presence began to look a bit ominous again we grabbed our gifts and headed for the bus. I wasn't able to go to the battered women's shelter where we would take our gifts that day. Making my way away from the police and back to the hotel through side streets and alleys, my inside-out shirt sweatshirt thrown over my shoulders Italian-style, I felt very clandestine.

An Emmy-nominated filmmaker named Andy Wilson is making a feature documentary called "Alfredo's Fire,"

recounting in intuitive and well-rounded terms the life and death of Alfredo Ormando, a gay man from Sicily who, three years ago, at 39, burned himself to death under the Pope's window. The Church tried to downplay the protest aspects of his death, but Alfredo left documents of pain that clearly indicated he performed his act under the Pope's window to give the Church a message of the needless and unjust suffering its policies cause to gay people. We took pictures of Alfredo to the Vatican each day and spoke often about the reasons for his death. Andy was with us everywhere in Rome, filming our Vatican actions, our gift-giving excursions, and our private moments. He had asked earlier if I would agree to be interviewed for the film—I don't know why he singled me out—but the only time we could carve out of our schedules was while the others went to the women's shelter.

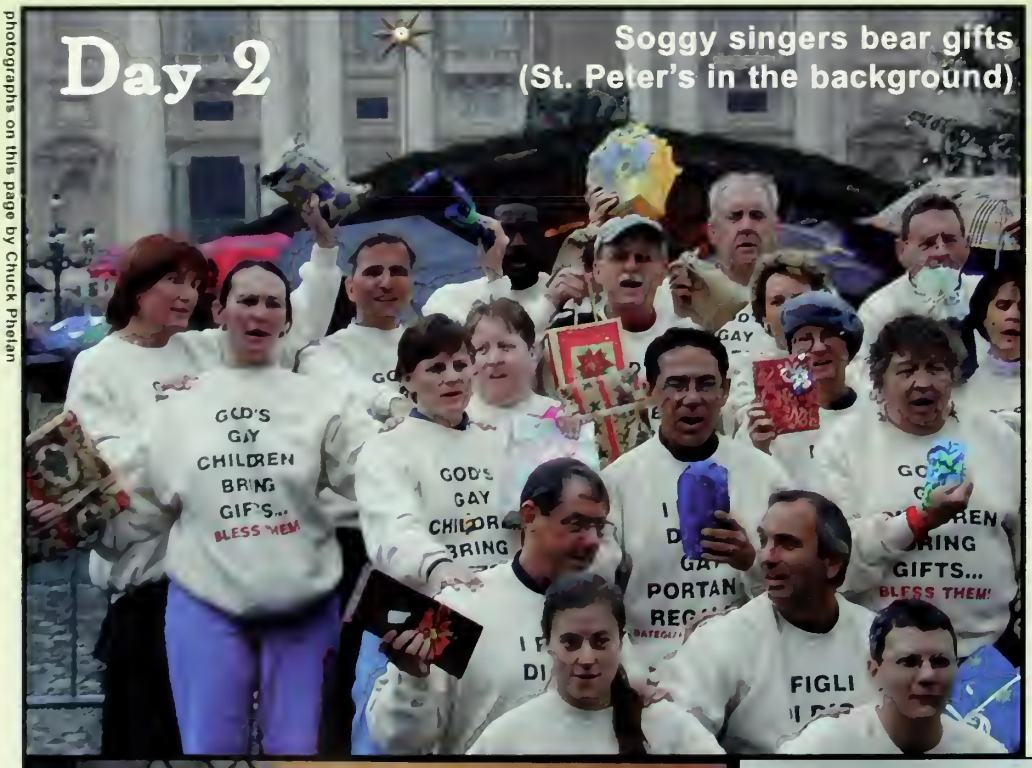
Andy turned out to be a talented and sensitive interviewer. Gradually, I relaxed into what was, for me, a very personal narrative. For several days, I had been looking at a large picture of Alfredo laying on the dresser in our room, trying to discover in his eyes a sense of the anguish and awful pain that drove him to his tragic end. I thought I could. Perhaps I thought so because, in a particular time and place when I was close to his age, I faced a decision like Alfredo's. With shelter and inspiration on that day from a lonely madrona tree on a high bluff, I decided the other way. I suddenly realized that I had to share with Andy my story of that personal epiphany, along with my sense of Alfredo's pain that perhaps originated in that memory, so that others could begin to fathom the collective pain that grows and festers in each of us until we finally acknowledge our identity and find pride in who we are. If my story is still in the film when it's released, I hope it won't make anybody who knows me sad. My life has grown richer and more joyous with every year since.

I'm sorry I missed meeting the women at the shelter. Diana wrote in her version of that experience:

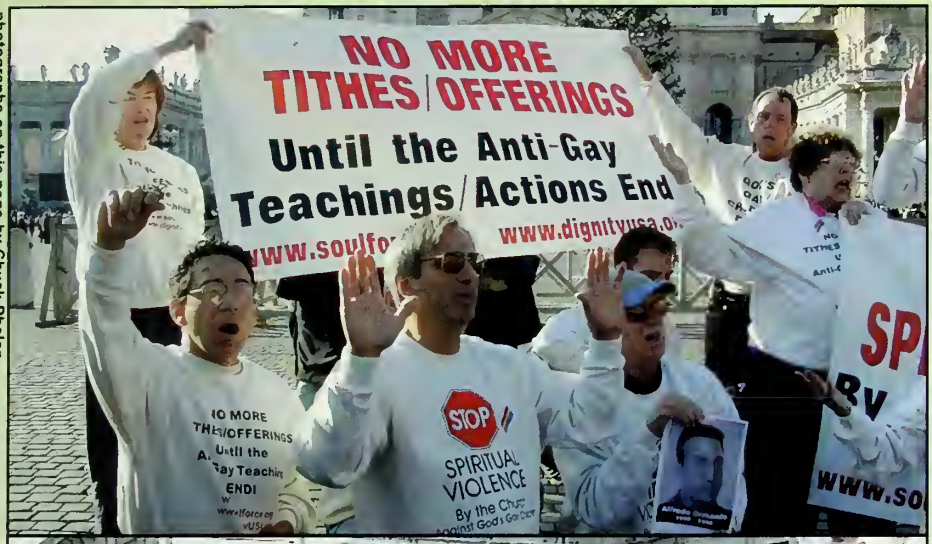
> The scene that followed defies description ... singing all around, with JD accompanying us on his guitar. The Italian women sang folk songs and even opera, with great enthusiasm and expressiveness .... A spontaneous scene in the hallway transcended any barriers of culture and language. One woman suggested that we sing "Twist and Shout," and our interpreter, Giulia, took the lead and began doing the twist, which led into the rest of us forming a human tunnel and stooping-dancing through it. We finally left, out of breath ... and reluctantly.

One particularly important moment came when the women offered that the struggle of gays, lesbians, bisexuals and transgenders is not unlike their own struggle to build a whole life despite the Church's attempts to marginalize

photographs on this page by Chuck Phelan



photographs on this page by Chuck Phelan



**Day 4 (Epiphany):**
**TOP**: Arriving and unfurling our banners, we make our presence known. Mel, kneeling right, holds photo of Alfredo Ormando
**MIDDLE:** Police block our way to the Nativity Scene
**BOTTOM:** "JD" adds music to the scene

them. An amazing moment of recognition and epiphany.

## DAY 4: THE DAY OF EPIPHANY

Saturday was January 6, the actual day of Epiphany. Mel White, our leader and our beloved inspiration, took over the task of making us ready to face the unknown events that lay before us. Mel has an uncanny ability to bring us into synthesis; to do so while jabbing us with liberal doses of his cornpone humor over and over again until we want to kill him, but can't because we're laughing too hard; to say exactly the right thing to get us around every corner in the road; to inspire us always with a clear understanding of the rightness of our task; even to lead us right into the mouth of the lion confident in the knowledge that we'll somehow make it out the other end intact, perhaps a bit uncomfortable and soiled and steamy, but fast friends with the lion by now and welcome to march into his mouth again any time we wish.

Mel and his warm and intelligent partner Gary Nixon, who mostly toils unseen, created Soulforce over the last eleven years by studying the works and deeds of Gandhi, King and others and standing on their shoulders to reach even higher. Mel was a Christian-conservative minister, professor, filmmaker, and writer for many years while believing, as his mentors had taught him, that he could conquer being gay. He ghostwrote books for Falwell, Robertson, Billy Graham, and others and knows them all well. He struggled with prayer, electroshock, long-term counseling, self-denial, fasting, drug therapy, Biblical study—every possible technique to be "normal," not gay. Nothing worked. On the verge of suicide, he confided his nature to his wife, Lyla. She came to understand. Over time he stopped living with Lyla and their two children, informed his colleagues that he is gay, was drummed instantly out of the Christian right, moved in with Gary, and began living a new and radically-different life. Lyla, and Mel and Lyla's son and daughter, now grown to adulthood, remain a close and loving family with Mel and Gary to this day.

Today we would take ourselves actually into the Vatican and refuse to leave until we brought major attention to the Church's intolerance and the damage it does to faithful people worldwide. We felt we needed to bring that message in a forceful but loving way to the attention of the Pope, whose study window would loom above us, and to the Vatican Council. As our gifts on this high holy day in Rome, we would bring ourselves to represent symbolically the vast numbers of gay, lesbian, bisexual and transgender priests, nuns, brothers, music directors, and laypeople who serve the Church in silence and in hurt. We carried large pictures of ourselves to be blessed by a priest or presented to the Christ Child in the huge Nativity Scene near our position. On the back of each we wrote our urgent prayer to whatever God we worship that the Church would begin to find the wisdom and understanding that would bring our people into full participation in the faith.

Rome and the Vatican city-state have a strange and complex arrangement with each other. Of importance to us, the same Roman police we had been dealing with (and avoiding) the three previous days also keep the peace on the Vatican ground where we would be standing our vigil this day, but they would deliver us to a Vatican jail and court if we were arrested. Before we arrived, no group of any kind had demonstrated on Vatican ground in the last three decades. No other gay group had done so ever.

Our departure from the hotel was an emotional and meaningful moment for us. Just outside on the sidewalk a friend snapped a picture of me with four beautiful other women on our way to do justice: Kara, a diminutive Catholic ball-of-fire from San Francisco and one of the co-chairs of this event, Dotti, and Mary Louise and Marianne, the President and Secretary of Dignity/USA, respectively.

We felt we needed to be careful on our way. Bill and Peter, two of our people who went to the Papal Mass that morning not wearing Soulforce shirts and not intending any disruption, were detained by the police for a considerable period before being released just a few moments before we left our hotel. We walked in small groups, taking different routes and concealing our shirts. My stride was made stiff by the 3x6-foot banner I had rolled up and stuffed into a leg of my pantyhose. Mike, a third Seattle resident who had joined us in Rome by then, carried the other banner in his pant leg. At exactly two in the afternoon, we reassembled at a designated spot on Vatican ground, pulled out the banners, put on our shirts, offered our pictures for a blessing we knew would not be ours until some day in the future, and began what would become a long and fascinating vigil.

## STILL DAY 4: VIGIL IN THE VATICAN

We held our banners high, presented our pictures to be blessed, and Mel, Mary Louise and Jimmy shouted out our case with considerable eloquence and passion. The crowd grew large around us. Each of us prayed, in the symbolic presence of the Church and the Pope, the prayers we had written on the back of our pictures, which later we would send to Cardinal Joseph Ratzinger. The Cardinal has been a major source of oppression, a person with whom we tried to communicate many times in many ways in preparation for our visit. We told our stories to the crowd. We sang beautifully, again with JD's help. All of our words were translated into Italian by the many Italian friends there with us, and we could watch over time the hard faces around us become softer, more friendly, more understanding. We gave Jeaneane's little ceramic crosses with the rainbow slashed across them to appreciative members of the crowd. Italians around us grew friendly. Some began joining our circle.

The police seemed startled by our presence on Vatican ground. Many of them had began talking into cell phones as soon as we arrived. Both the Vatican and their Roman superiors were calling the shots now, and it was confusing for them. After a long interval, they tried to move us toward the Rome barrier, but we knelt down. The cell phones came out again, and we were left alone to interact with the crowd. We and the police began to understand each other as human beings. After having been almost eyeball to eyeball with each other for almost an hour, I could see the humanity returning to some though not all, of their faces. It would be hard for anybody not to like us after spending so much time so closely, and I suspected from the looks on their faces that many did indeed like us. We have watched that happen elsewhere.

We sat in a circle, one of our banners spread out on the ground proclaiming "No More Tithes/Offerings Until the Anti-Gay Teachings/Actions End." Our shirts that day carried the same message, some in English, some in Italian, the other side demanding that the Church "Stop Spiritual Violence." We announced on that day the beginning of our new Phase II Campaign, withholding services and funds from Churches and denominations that oppress us and diverting those tithes and services elsewhere where perhaps they're even more needed for humanity's welfare. We laid our pictures around the banner in the center of the circle. We asked again for a priest to bless them or the Vatican to allow us to take them to the Christ Child in the Nativity Scene for a higher form of blessing. We gave away more crosses, and several more people sat with us. We continued to sing and could see pleasure and understanding grow on more and more faces in the crowd pressing close around us.

The shadows lengthened. Well over two hours into our vigil, the crowd still grew. We stood once and attempted to go around the end of the police line to the Nativity scene. The police linked arms and tried to steer us off Vatican ground, so we stopped. We formed a standing circle, holding hands and singing and speaking of oppression and spiritual violence. The circle opened as Italians joined hands with us, more and more until our circle stretched half way across the entire entrance to St. Peter's Square. The police stayed close, but didn't do anything for a long time. Some still talked on their cell phones, and Giulia was summoned from time to time. Once in a while she called

Mel over to join the conversation. We went on exchanging thoughts and hopes with folks around us, a willing interpreter available at a glance. New people showed up as others drifted off. The bright sunlight departed all corners of Piazza San Pietro except to illuminate eerily a row of saints atop one of the colonnades, but the square remained bright and beautiful. We sang still, and our song was beautiful still, but our little ceramic crosses were gone.

The three-hour mark passed and I thought about spending the night. Others did too. It was growing cold. Would the police let someone bring us blankets? Would they drag us off in darkness to a Vatican jail? We've been to jail in various places and know it's not nice, but for some reason, a Vatican jail seemed more scary. We whispered our fears and hopes between songs and conversations with people around us, and everyone was ready. Nobody wanted to leave. The crowd in the Piazza started thinning.

At five-thirty, Mel announced we were leaving. He said accurately that we had done what no one else had done, we had changed a lot of hearts and minds and had sent our message powerfully to the Vatican. We knew the Vatican administration listened, even if they didn't hear, because our requests had been relayed to Vatican officials. In response, the Vatican's demands that the police remove us had grown increasingly strident through the three-and-a-half hours we remained on their soil. Mel went on to say that the police were good people who had worked with us. He didn't want to cause them any more embarrassment as they tried to do their job serving twin masters of the Vatican and the Roman police command.

I felt disappointed, as did others, although after reflecting on Mel's decision for a few days, I realized he was right, that we were correct to leave, at least this time. Some of us said a very sincere "mille grazie" to individual officers who had been there with us all afternoon and

**Day 4 (Epiphany)**
**Mel appeals to the Pope**

**Day 4 (Epiphany)**
**We hold up our photos asking the Church to bless Gay, Lesbian, Bisexual, and Transgender Catholics**

**Day 4 (Epiphany)**
**A sincere *mille grazie* to the *polizia***

photographs on this page by Chuck Phelan

shook hands with those who were willing, about half their number.

It's hard not to be impatient sometimes. It helps to realize that Gandhi needed somewhere around 15 years to work his magic of getting colonial Britain out of India. MLK's nonviolent leadership of the civil rights struggle began late in 1955 when Rosa Parks refused to sit in the back of a bus. His work ended unfinished at his death in 1968. Nonviolence takes a while, but it always works when the cause is just and nonviolence is applied relentlessly according to its principles and rules. It is, and we do.

## STILL DAY 4: A WANDERING STAR

That night we celebrated our commitment and our friendship in a church service. A translator sat by each of us. Gina, Diana and Dotti read passages from the scriptures and Jimmy spoke. An Italian talked about the star that led the Magi. He told his story with such fervor, with such a story teller's instinct, with such drama and flair, that I would have sat through his entire narration transfixed and fascinated without understanding even a word. He told us the star that leads doesn't always go where people think it should, that it must be followed wherever it leads, that Christ may be found in places where wise men least expect him.

The emotional and giving nature of Italians is reflected in their church. Invited to greet our neighbors at a point during the service, it wasn't merely a polite handshake and a nod to somebody in the next pew. Instead, a massive melee erupted of greeting, hugging, laughing and kissing among just about everybody in the church. It was a joyous moment.

We had dinner later. All our beautiful, charming, generous Italian companions were with us in a private place where we could move about and talk. We had shared, laughed together, done good things in company with each other and accomplished much, and we felt bonded in a way that never will be gone from our lives. The Roman who gave each of us a stone at the Circus Maximus had asked that we bring them back. He collected them, pausing to look deeply into the eyes of each of us as he did. The stones had rested in ground consecrated in the blood of Christian martyrs for centuries, he said again. They represent an unbroken line of people willing to sacrifice whatever is necessary for their faith. In carrying them to the Vatican as we went there to correct injustice and oppression, he bore witness that we had become part of that unbroken line. The stones were returned to the sacred ground to await the next time they are needed.

## EPILOGUE: PARTING, REFLECTING, WINDING DOWN, HANGING OUT

Everybody except a few of us left in the morning. I got up early to help Dotti and see everybody off, dashing suitcases out to the bus and standing in front of it to make sure it didn't leave until somebody or other got on. Then they all waved and were gone.

Pat and I would be staying two days more, along with our second co-chair Bill, two other close friends from Miami, and Jimmy. We never get to have any fun with co-chairs because they're always too busy, so I was really glad Bill was staying. Kara—well, she was gone, but at least we had our picture taken together to remember each other by. My friends from Miami are Richard and Dennis, two people who inspire me to be better than I am. They're loving and courageous and smart and don't make a big deal of it, as if that's normal. I wish it was.

In the afternoon, I found Bill in the lobby. Giulia and Alessandra joined us, then Richard and Dennis came down, rubbing the sleep out of their eyes. We simply walked into a subway car instead of packing ourselves in, and headed out to Giulia's part of town. We ate Indian, linked up with Giulia's beautifully expressive husband from Tunis who also is a street performer, finally visited Massimo's shop, and bought gifts to bring home. Early that evening, Bill, Richard, Dennis, and I set up candles in planters on the patio of the "penthouse" of our small hotel, shared a bottle of good Italian red wine, and watched the sun go down over Rome.

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# DIRECTORY OF ORGANIZATIONS

We continually update our resource database
In order to do this, we need your help. Here is what you can do:

1.) If you are with a support group or organization, please check your listing and note any changes that should be made.
2.) If you know of a support group or organization not listed, please notify us as of their contact information, meeting times, geographic location, special emphasis, etc.
3.) Please send all changes or new information IN WRITING to—

Attn: Sára Herwig, I.F.G.E, PO Box 540229, Waltham MA 02454-0229 USA
or e-mail it to sjherwig@ifge.org, and please type "Database" in the subject line.

Thank you for your cooperation.
Sára Herwig,
Director of Operations

## FTM

**AMERICAN BOYZ:** mid-Atlantic region. For gender variant people of the f2m continuum, plus all SOFFAs. Contact Gary at American Boyz, 212A S. Bridge Street, Suite 131, Elkton, MD, 21921 or transman@netgsi.com

**EAST COAST FEMALE-TO-MALE GROUP (ECFTMG) :** POB 60585, Florence, MA 01062 Call **Bet** for more info: (413) 584-7616

**FTM INTERNATIONAL**—San Francisco— 1360 Mission St., Ste. 200 San Francisco, CA 94103 / (415) 553-5987 Regular meetings for Information, Support: Open-to-all and FTM-identified-only, Partners, "New Men," Couples. Newsletter. E-mail: *TSTGMen@aol.com*

**FTM NETWORK [also PRESS FOR CHANGE]:** BM Network, London, WC1N 3XX. Phone: +44-161-423-1915 Wed. 8pm-10.30 pm Wed. GMT E-mail: s.t.whittle@mmu.ac.uk. Web: www.pfc.org.uk/press for change. Support, political lobbying and education group.

## ALL

**GENDERPAC** 1638 R Street, Suite 100 Washington, DC 20009 Phone: (202) 462-6610 / FAX: (202) 462-6744 E-mail: gpac@gpac.org / www.gpac.org

**GENDER EDUCATION & ADVOCACY.** Web: www.gender.org.

**GENDER IDENTITY RESEARCH AND EDUCATION SOCIETY (GIRES):** Web: www.gires.org.uk.

**INTERNATIONAL CONFERENCE ON TRANSGENDER LAW AND EMPLOYMENT POLICY(ICTLEP):** PO Drawer 1010, Cooperstown NY 13326. Attn: Sharon Stuart, Corresponding Secretary. (607) 547-4118/ E-mail: ictlephdq@aol.com. AOL Keyword: ICTLEP. Web: www.abmall.com/ictlep. Information source on TG legal and policy issues.

**INTERNATIONAL FOUNDATION FOR GENDER EDUCATION:** IFGE, Box 540229, Waltham MA 02454. (781) 899-2212 / FAX (781) 899-5703. E-mail: info@ifge.org. Web: www.ifge.org Education, outreach, peer counseling.

**ALL—TRANSGENDERED PRISON INMATES,** Trans In Prison (TIP)—A newsletter for and about transgendered prison inmates published by the Gender Identity Center of Colorado, Inc. Editor: Jessie Shafer Contributing Editor: Gianna E. Israel Write to: GIC of Colorado, 1455 Ammons St., Suite 100, Lakewood, CO, Attn: Jessie Shafer. Phone: (303) 202-6466. E-mail: GICofColo@aol.com

**DEAF/HARD OF HEARING/SI-JESS:** (202) 547-9524 (tdd only) . E-mail: 11mtanzar@gallua.gallaudet.edu.

**NATIONAL GAY AND LESBIAN TASK FORCE:** 2320 17th Street NW, Washington DC 20009-2702. (202) 332-6483 extension 3301, FAX (202) 332-0207, TTY (202) 332-6219. It is impossible to list all the gay and lesbian support groups. Write NGLTF for a referral to someone near you.

**OUTREACH INSTITUTE OF GENDER STUDIES:** OIGS, 126 Western Ave, Suite 246, Augusta ME 04330. Ariadne Kane, MEd, Director (207) 621-0858. Programs for professionals.

**RENAISSANCE EDUCATION ASSOCIATION:** 987 Old Eagle School Rd., #719, Wayne PA 19087. (610) 975-9119 (24 hrs) . E-mail: angela@ren.org. Educational outreach and support group.

**R S I / RIKKI SWIN INSTITUTE, INC.** 22 West Ontario St. Chicago, IL, 60610 Website: www.RSInstitute.org E-mail: RSInstitute@aol.com Phone: (312) 440-9292 FAX: (312) 255-0575 We Stimulate Changes in Culture to Improve Trans Person Understanding and Acceptance.

**TRANSSEXUALS IN PRISON:** c/o Ronnie Lynne Soubrette, 104 Quineveree Ct., Castle Rock WA 09611. Support group.

**T.O.P.S. (Transgender Officers Protect & Serve):** Tony Barreto-Neto Exec. Dir., 3210 Tom Mathews Rd., Lakeland FL 33809. Tel: 1-888-983-3222 or (813) 752-9228. E-mail: TOPS@starplace.com Web: www.homestead.com/topsspot Social, employment, legal support.

**INTERSEX SOCIETY OF NORTH AMERICA:** P.O. Box 31791, San Francisco, CA 94131 (415) 575-3885 E-mail: cchase@isna.org Web: www.isna.org

**P-FLAG (PARENTS, FAMILIES AND FRIENDS OF LESBIANS AND GAYS):** 1101 14th Street NW, ste 1030, Washington, DC 20005 (202) 638-4200 E-mail: info@pflag.org. Web: www.pflag.org.

## CD/TV

**GRACE & LACE LETTER INTERNATIONAL:** 8880 Bellaire B2 #104, Houston TX 77036. E-mail: jeftris@aol.com. Web: www.geocities.com/southbeach/sands/7777/. Christian publication for CD, TG, TS, SO.

**TRI-ESS—THE SOCIETY FOR THE SECOND SELF, INC.** 8880 Bellaire B2 PMB 104 Houston, TX 77036-4621 Phone: 713-349-8969 E-mail: TRIESSINFO@aol.com Web: http://www.tri-ess.net Educational outreach and support for heterosexual crossdressers. Write for referrals to local chapters.

## ALABAMA

## ALASKA

**CD/TS/SO/MTF/FTM—ALASKAN T-PEOPLE:** PO Box 670349, Chugiak AK 99567-0349. Strictly social for the whole family.

## ARIZONA

**CD/TS—A ROSE:** PO Box 8108, Glendale, AZ 85285-8363. (602) 488-0959 E-mail: sss@tri-ess.org Web: http://www.inficad.com/~arose E-mail: denise@inficad.com Support group.

**CD—ALPHA-ZETA** sorority for heterosexual crossdressers in Phoenix Arizona. E-mail S. J. Stone : luhan@earthlink.net

**TRI-ESS—ALPHA ZETA (Phoenix, AZ Metro Area Chapter-South)** P.O. Box 83927, Phoenix, AZ 85071 Contact: Kristen Ann Phone Kristen: 480-837-1067 E-mail Kristen: Aquahills@aol.com Web: http://www.geocities.com/triessaz

**TRI-ESS—RHO ETA CHI (Phoenix, AZ Metro Area Chapter - North)** PO Box 84033, Phoenix, AZ 85071-4033 Contact: Cindy Nichols Phone: (480) 488-0959 E-mail: phxcd@phxcd.org Web: http://www.phxcd.org

**TRI-ESS—TAU UPSILON (Tucson, AZ Metro Area Chapter)** 8802 E Broadway Blvd.#145 Tucson, AZ 85710 Contact: Rebecca AZ-3954-B Phone: (520) 296-3472 E-mail Rebecca: cactusdwlr@aol.com E-mail Robby: TauUpsilon@aol.com Web: http://members.aol.com/tauupsilon

**TS/TG/SOFFA—SOUTHERN ARIZONA GENDER ALLIANCE** is a broad-based-educational, social, and political group which meets at 7pm in Tucson on the first Monday of each month at Wingspan GLBT Community Center, 300 E. 6th Street. Meetings are always open to friends, family, and allies. Website: http://wingspanaz.org/Services/SAGA/saga.htm

**TG—FTM—DEZERT BOYZ** meets in Tucson at 7pm on the third Tuesday of each month at Wingspan GLBT Community Center, 300 E. 6th Street. Contact kqmax@hotmail.com for more information.

**TG—MTF—DEZERT GIRLZ** meets at 7pm on the second Monday of each month at Wingspan GLBT Community Center, 300 E. 6th Street, Tucson. Contact blueadobe@vtc.net for more information.

**TG/TS/GLB/Other—GENDER OUTLAWZ** open to all TS/TS/GLB/Other for discussion of gender related topics. Meets at 7pm first Tuesday of every month at Wingspan GLBT Community Center, 300 E. 6th Street, Tucson.

**TS/TG—ALCOHOL AND SUBSTANCE ABUSE RECOVERY—**"Transformed" meets at 4:30 on the third Sunday afternoon of each month at WingspanGLBT Community Center, 300 E. 6th Street, Tucson.

**TG—**Youth Support Group is open to TS/TG or questioning young people up to the age of 23 and meets at 7pm on the fourth Tuesday of each month at Wingspan GLBT Community Center, 300 E. 6th Street, Tucson.For further information call Wingspan 520-624-1779 or E-mail Sagatucson@usa.net or write to SAGA or any of the groups listed at 300 E. 6th Street, Tucson AZ 85705.

**CD/TS/TG—EVOLVER:** 416 E. 22nd St., Tucson AZ 85713. (520) 884-0541. Support group. Web: home.earthlink.net/~evolvere/ E-mail-SAndra@aol.com

**CD/TS/TG/FTM—TRANSGENDERED HARMONY,** PO Box 8423, Mesa, AZ 85214, (480) 654-6775, E-mail: leslielesley@worldnet.att.net. Educational & social support group

## ARKANSAS

**TS-Support Line:** Contact Frances at (316) 795-4876. E-mail: Fransie@oswego.net

**FTM—Arkansas Boyz:** AR Contact: Garin, (501) 443-3184; E-mail: Kwiggin@aol.com

## CALIFORNIA

**FTM—GENDERQUEER BOYZZ:** Contact Jacob Hale /E-mail: Zeroboyjh@aol.com

**FTM—16-WEEK THERAPY GROUP AT NEW LEAF IN SAN FRANCISCO, CA** For more information, contact Patrick Califia-Rice, MFTI, at (415) 626-7000 ext. 423. E-mail: mentalhealth@newleafservices.org. Patrick is an FTM clinician at New Leaf, a community-based organization that provides mental health services to the lesbian, gay, bisexual, and transgendered communities. New Leaf charges on a sliding scale. The agency is located at 1853 Market Street (at Guerrero) in San Francisco.

**ALL—THE TRANSGENDER MENACE OF SOUTHERN CALIFORNIA:** A direct action group dedicated to using any means necessary to make the world, especially our Southern California corner of it, a safe place for all transfolk and genderqueers.

Shirley (323) 573-6428
Shirley@earthlink.net

**ALL—(ORANGE COUNTY) . PEOPLE EXPRESSING ALTERNATIVE LIFESTYLES (PEAL)** . 2nd and last Fridays of the month, 7:30 to 10:00 pm.
Help Line: Wednesday nights 7:30 to 9:00, (714) 534-0862.
E-mail: CenterOCTG@aol.com.

**TRI-ESS—ALPHA (Los Angeles, CA Metro Area Chapter)**
409 N Pacific Coast Hwy. #320
Redondo Beach CA 90277
Contact Linda Wade
Phone (Linda): (310) 798-5637
E-mail (Linda): l_wade@earthlink.net
E-mail (Janyne): jwcresap@earthlink.net
Web: www.geocities.com WestHollywood village/9977

**TS—TRANSGENDER SUPPORT GROUP:** for TransPeople & Friends meets every Monday 5 PM to 6:30 PM in the Women's Drop-in at the **Self-Help Center** on 288 Turk Street, San Francisco, CA 94102

**CD/TS—CLUB CHERCHEZ LA FEMME:** PO Box 10873, Santa Ana CA 92711-0873. Send SASE for details. Private membership club.

**TG—VENTURA GENDER OUTREACH:** 3503 Arundell Circle, Ventura CA 93003. (805) 339-6340. Contact person: Stacie. Open peer facilitated drop in group for persons who have a conflict with or questions about their gender. Tues night 7-9pm.

**CD/SO—CROSSDRESSER HETEROSEXUAL INTERSOCIAL CLUB: CHIC,** PO Box 17850, Long Beach CA 90807. (714) 812-3236. Support group.
Web: http://www3dcom/tg/chic/index.html
E-mail: Chicladies@aol.com

**FTM—**Groups for FTMs and FTM-S/Os (Significant Others) , meet monthly at San Diego GLBT Center every third Saturday, 3pm-6pm. FTM group is open to those born female who live or part-time as male (with or without benefit of surgery and hormones) and those personally exploring the issue. S/O group is open to partners, parents, adult children, siblings, friends, and others in a caring relationship with an FTM. Neither group is for the casually curious. For more info call (619) 692-2077 x835.

**IS—AIS SUPPORT GROUP:** c/o Sherri Groveman, 4203 Genessee Ave., #103-436, San Diego CA 92117-4950.
E-mail: aissg@aol.com

**CD/TS/SO—NEUTRAL CORNER:** PO Box 19008, San Diego CA 92159. (619) 685-3696. Web
www.geocities.com/WestHollywood/Village/4718
E-mail: neutral-corner@geocities.com

**FTM—UNDER CONSTRUCTION:** P.O. Box 922342, Sylmar, CA 91392-2342, 818-837-1904 contact Jeff Shevlowitz
E-mail: LITTLESHEVY@JUNO.COM.

**TRI-ESS—TRI CHI (Fresno, CA Metro Area Chapter) ,** P.O. Box 26593, Fresno, CA 93729-6593
Fresno Area Chapter and North
Phone Karyn 559-322-5078
or Angela 559-276-3424
E-mail: trichi@rudoramail.com
Visalia Area Chapter and South.
Phone Carol 559-688-9246;
E-mail Marlene TriChi1@aol.com

**TS—EMERGENCE—SUPPORT FOR CHRISTIAN TRANSSEXUALS:** Assembly of God Church, Fresno, CA A safe place to discuss Christian beliefs, gender issues, transition and anything
Call Terri M 209-637-9986
E-mail: terrim@evangeltab.org

**CD/TS—ANDROGYNY:** Friendship and understanding in a safe and supportive environment. A place to explore being Transsexual, Crossdresser, or Transgenderist. A place to meet others like yourself. Meetings: Tuesday nights from 8:00pm until 9:30pm, Santa Monica, CA. (323) 962-9175. Support group.

**CD/TS/IS—RAINBOW SUPPORT GROUP:** Gay, Straight, Intersex. Meets Tuesday evenings 7-9pm. Write Rainbow Community Church, Visalia Friends Meeting House, 17208 Ave. 296, Visalia, CA, 93291. (209) 627-2727

**CD/TS/SO—POWDER PUFFS OF ORANGE COUNTY (PPOC):**
PPOC/California Dreamin'
PO Box 18032
Anaheim, CA 92817-8032
Web: www.ren.org/ppoc.html

**FTM/SO—FTM International Bimonthly: FTM TS/TG—TRANSMALE TASK-FORCE:** 1259 El Camino Real, #151, Menlo Park CA 94025. (415) 780-9349. FTM

**ALL—ACCESS POINT**
Provides Nationwide counseling and coaching for Gender Gifted people and loved ones, via toll-free phone line consultations no charge. Also provides local (Central California) support groups and "salon parties" for clients and guests. Jim, MFCT, and Caroline Hall, MBA. 24hr info 1-800-549-1749 ext. 3, direct: (805) 534-1101, fax: (805) 534-1718,
E-mail: Accesspnt@aol.com,
Web: www.AccessPt.com

**ALL—GIGI's-**Gender Issues, Gender Information and Support. Hosted by Miss Major, 5 days a week Mon-Fri 4pm-6pm. Tenderloin AIDS Resource Center, 187 Golden Gate Ave at Leavenworth, San Francisco 94102. (415) 431-7476

**CD/TS/SO—SAN FRANCISCO GENDER INFORMATION:** SFGI, 3637 Grand Ave., Suite C, Oakland, CA 94610-2029. Maintains database of TG resources for SF Bay area.

**ALL—LAVENDER LINE:** Pacific Center (510) 841-6224. An information/resource phone line for the GLBT community covering the East Bay, San Francisco area.

**MTF-FTM-TRANGENDERS IN TRANSITION:** A facilitated group for transfolk at all stages of transition. Thurs. 7:30-9:00pm Cost $30-$5 per session sliding scale. Call first (415) 436-9000

**CD/TS/SO—TGSF (FORMERLY ETVC):** PO Box 426486 San Francisco CA 94142-6486. (415) 564-3246. Web: www.tgsf.org. Support.

**SO—SIGNIFICANT OTHERS SUPPORT: SOS,** attn: Ginny Knuth, 2478 28th Ave., San Francisco CA 94116-2305. (415) 644-1499. E-mail: ginny@sirius.com. Support group.

**CD/TS/SO—DIABLO VALLEY GIRLS: DVG,** PO Box 272885, Concord, CA 94527-2885 (925) 937-8432
Web: www.transgender.org/dvg.
E-mail: dug@transgender.org. Group

**CD/TS/SO—RAINBOW COMMUNITY CENTER OF CONTRA COSTA COUNTY:** 2118 Willow Pass Road, Suite 500, Concord, CA 94520 (925) 692-0090
E-mail: mwalker@rainbowcc.org. Support group.

**FTM TS—FTM INTERNATIONAL:** 5337 College Avenue, #142, Oakland CA 94618. Support group for FTM TSs.

**CD/TS/SO—PACIFIC CENTER FOR HUMAN GROWTH:** 2712 Telegraph Ave, Berkeley CA 94705. (510) 548-8283. I & R (510) 841-6224. E-mail: paccent@pacbell.net. Web: www.pacificenter.org. Support group.

**CD/TS—SWAN'S INNER SORORITY:** PO Box 1423, San Jose CA 95109. (408) 297-6900. E-mail: wendi@sisgirls.com Web: www.sisgirls.com Support group.

**CD/TS/SO—SACRAMENTO GENDER ASSOCIATION:** PO Box 162907, Sacramento, CA 95816
(916) 482-7742. Support group.
E-mail: sacgender@hotmail.com
Web: www.geocities.com/westhollywood/village/4409/

**TS—LAMBDA COMMUNITY CENTER:** c/o Marsha, 919—20th St., Sacramento, CA 95814. Phone (916) 729-8935 or (916) 442-0185. Support and educational outreach.

**QSPIRIT—**3739 Balboa St #211, San Francisco, CA 94121. (415) 281-9377. E-mail: qspirit1@aol.com. Web: www.qspirit.org. Personal & spiritual development.

**TRANSUPPORT GROUP CENTER—**308 Turk St #7, San Francisco CA 94102 (415) 902-8726. A safe place to be yourself. Emotional counseling, referrals, and job placement.

**ALL/TV/TS/MTF/FTM/SO—RAINBOW GENDER ASSOCIATION** PO Box 700730, San Jose, CA 95170-0730

**CD—BORN FREE** PO Box 52829, Riverside, CA 92517-2611. Social Support

## COLORADO

**ALL—COLORADO LEGAL INITIATIVES PROJECT (CLIP),** POB 300397, Denver CO 80203-0397. Legal Hotline: (303) 282-6524/FAX: (303) 282-5793. Web: www.CLIPcolorado.net. A legal advocacy organization for the gay, lesbian, bisexual, and transgendered community.

**TG—SOUTHERN COLORADO INTRA-REGIONAL TRANSGENDERED SOCIETY (S.C.I.R.T.S.)** Colorado Springs, Colorado. (719) 591-5860 Lisa Jo K. Laptad
Web: www.geocities.com/westhollywood/heights/4484
Support Group meetings every Tuesday 7pm plus every 3rd Friday. Anyone who will keep confidentiality is welcome.

**CD/TS/TG/I/QUESTIONING—GENDER IDENTITY CENTER OF COLORADO**
1455 Ammons St,.
Ste 100, Lakewood CO 80215.
(303) 202-6466. E-mail: GICofColo@aol.com;
Web :www.gicofcolo.org. Support, Education, Outreach, Advocacy for all. Evening meetings all year long: Open discussion group Mondays 7:30-930pm SO's, friends & helping professionals welcome; Transitions for all transsexuals Tuesdays 7:00-9:00pm; Spiritual Journey, 1st Wednesday of month, except summer, 7:30-9:00pmCD Guide Fridays; 7:30-9:30pm; CD's & SO's Open meeting/social, Saturday, 7:00-9:00pm; FTM's. and questioning women, 3rd Sunday 5:00-7:00pm

## CONNECTICUT

**CD/TS/SO—GBSING, GBS,** PO Box 162, Haddam, CT 06438-0162.
E-mail: GBSING@aol.com Support Group.

**TG—CONNECTICUT OUTREACH SOCIETY:** P.O. Box 163, Farmington, CT 06034-0163, (860) 604-6343, E-mail: ctoutreach@aol.com, Web: http://members.aol.com/ctoutreach. Support Group.

**TS/SO—XX (TWENTY) CLUB:** PO Box 387, Hartford CT 06141-0387. Support group.

**CD—CONNECTICUTVIEW:** c/o Denise Mason, P.O. Box 2281, Devon, CT 06460. E-mail: Mason D@aol.com. Newsletter and directory.

**T/G—TRANSACT:** Kaylen (203) 661-2448 Greenwich, Conn. Support Group

## DELAWARE

**CD/TS/SO—RENAISSANCE—DELAWARE CHAPTER:** PO Box 5656, Wilmington DE 19808. (302) 376-1990. www.ren.org/Renaissance_D.html Support group.

**FTM—DELAWARE BOYZ:** Steve, (302) 856-7179

## FLORIDA

**TRI-ESS—MU BETA GAMMA (Miami FL Metro Area Chapter)** PO Box 4126, Hialeah, FL 33014-1126
or PO Box 4621 Miami Lake Station Miami, FL 33014
Contact: Barbara Ann (305) 595-9348 or Linda (305) 653-8088
E-mail: barbaraann1@juno.com
Web: http://www.geocities.com/athens/atrium/8168

**TG—ECCPANTRA** (Serving the Florida Panhandle) (Emerald Coast Chapter of the Panhandle Transgender Alliance)
ECCPantra, PMB #129,
8084 N. Davis Hwy E3, Pensacola, FL 32514
E-mail Address: eccpantra@yahoo.com
Web: www.geocities.com/eccpantra

**TG—NORTH FLORIDA SISTERS:** P.O. Box 5765, E. Jacksonville, FL 32447. E-mail: cdarica@aol.com Meets 2nd Saturday of each month. Support.

**TG—TRANSGENDER SUPPORT GROUP:** P.O. Box 4940 Greater Fort Lauderdale, FL 33339
Every Wed. at 7:30pm at the Gay, Lesbian Comm. Center. Call (954) 777-2328

**CD/TS—ALSO 4 YOUTH:** Sarasota, FL. (941) 426-8687 E-mail: krjeffrey@aol.com

**ALL—FGS/FREEDOM OF GENDER:** Sarasota FL. Meets 3rd Friday of the month at 7:00 pm. Contact Kristin at (941) 426-8681 for info.

**TG—EDUCATIONAL SUPPORT GROUP:** for the Transgender Community. Meets at the Gay and Lesbian Comm. Center of Greater Lauderdale, Florida (954) 563-9500. Ask for Michael or Heidi

**CD/TS/TG—PANTRA:** PO Box 3426, Tallahassee, FL 32315-3426.

**ALL—EMERALD COAST CHAPTER OF PANTRA** We are a non-sexual support group for the transgendered people in Pensacola and the surrounding areas. Meetings are on the 2nd Saturday of the month. For more information contact: Emerald Coast Chapter of Pantra S-129 8084 N. Davis Hwy. E3 Pensacola, FL 32514
Web: www.geocities.com/westhollywood/park/7800

**TRI-ESS—PHI EPSILON MU (Orlando, FL Metro Area Chapter)**
P.O. Box 3261, Winter Park, FL 32790
Contact: Alexis
Phone: 407-382-8389. Web:
http://www.horizonusa.com/misc/fem.htm

**FTM—Florida Boyz:** David, E-mail: FTMOrlando@aol.com (Orlando, FL)

**TS—EVOLVE:** 714 E. Colonial Dr., Orlando, FL 32803-4639. Meeting times, 1st & 3rd Tuesday, 7pm. Phone: (407) 425-4527. E-mail: GLCS@flamingopark.com. Support group.

**CD/TS/SO—SERENITY:** PO Box 220307, Hollywood FL 33022. (954) 436-9477. E-mail: susan@aol.com. Support group.

**TRI-ESS—GAMMA CHI BETA (Fort Myers, FL Metro Area Chapter)**

8660 College Pkwy, Ste.230,
Ft. Myers FL 33919
Contact: Alycia
Phone (941) 481-1604 or (941) 481-1410
E-mail: mindbody@peganet.com

**CD/TS/SO—STARBURST:** PO Box 17411, Clearwater FL 34622-0411. (727) 523-8760. Support group.
Web:www.geocities.com/westhollywood/stonewall/9222
E-mail: sarah56@worldnet.att.net

**TS—ENCHANTE: A.C.P.,** 1180 Cleveland St., Clearwater FL 34615. Phone:(727) 533-0012, Amanda. Transsexual support group.

**TG—TLC,** P.O. Box 372711, Satellite Beach, FL 32937 (407) 858-2356 Karen, E-mail: haleightg@aol.com or kj6781@palmnet.net

**TG/SO—TRANS/MISSION:** Open support & discussion group for all TG people & SO's meets the 3rd Saturday of each month at 3:00pm. FTM/SO discussion group meets the 1st & 3rd Saturdays of each month at 1:30pm (S&M/Kink-friendly) . All meetings are held at the Center of Tampa Bay, 4265 Henderson Ave, Ste. B. For more info/directions e-mail: TransMissionFL @yahoo.com or write PO Box 17522, Tampa, FL 33682.

## GEORGIA

**TRI-ESS—SIGMA EPSILON** (Atlanta, GA Metro Area Chapter) Box 272,
Roswell, GA 30077-0272
Cheryl—President: cheryl645@aol.com
Lauren—Outreach Director
Secure voicemail: 770-552-4415
Karen—Information Services Director
kerricd@mindspring.com
http://www.mindspring.com/~kerricd/sigep.htm

**CD/TS/SO—ATLANTA GENDER EXPLORATIONS:** PO Box 160003
Atlanta, GA 30316
E-mail: gender_atlanta@hotmail.com
Phone: (770) 439-9769. Support Group

**FTM—GEORGIA BOYZ:** Star,
E-mail: star@ellijay.com

## HAWAII

**HAWAII TRANSGENDERED OUTREACH:** PO Box 4530,
Honolulu HI 96812-4530.
(808) 923-4270. E-mail: tghawaii@poi.net.
http://www.newbies.net/htgo/
Hot Line 8am-8pm, 7 days. Support group.

**GAY & LESBIAN COMMUNITY CENTER:** YWCA 47-388, HUI IWA St. #14-304, Kaneohe HI 96744-4416.

## IDAHO

**CD/TS/TG/SO—IDAHO TRANSGENDER SOCIETY:** P.O. Box 7353, Boise, Idaho 83707 (208) 331-6669. Social Support Group

## ILLINOIS

**PARENTS AND FRIENDS OF TRANSGENDER COMMUNITY: PFTC,** c/o Ellie Altman, Northbrook IL 60062. (847) 564-9496, E-mail: EllieAlt@aol.com. Support group.

**TRI-ESS—CHI Chapter (Chicago, IL Metro Area Chapter),** P.O. Box 40,
Wood Dale, IL 60191
Phone Shelly: 708-383-1677
E-mail: Chitriess@aol.com
Web Site: http://members.aol.com/chitriess/ trisss/ chimain.htm

**TG—TRANSGENDER SPLENDOR SUPPORT GROUP:** POB 441, Urbana, IL 61801. Tel: (217) 359-5971. Web:
http://www.prairienet.org/tsplendor
Support group.

**FTM—ILLINOIS BOYZ:** POB 441, Urbana, IL 61801. Tel: (217) 359-5971. Web:
http://www.prairienet.org/tsplendor

**ALL—TRANSGENDER OUTREACH PROJECT:** National HIV Prevention Project, POB 441, Urbana, IL 61801. Tel: (217) 359-5971.
http://www.prairienet.org/tsplendor

**CD/TS/SO—CENTRAL ILLINOIS GENDER ASSOCIATION: CIGA,** c/o Michele Maquire, PO Box 6002, Champaign, IL 61826. E-mail: Mmaguire@soltec.net. Support group.

**TG—CHICAGO GENDER SOCIETY,** PO Box 578005, Chicago, IL 60657. (708) 863-7714

## INDIANA

**GLBT—INDIANA UNIVERSITY, GLBT STUDENT SUPPORT SERVICES:** 705 E. 7th st., Bloomington, In. 47405-3809 tel: (812) 855-4252.E-mail:glbtserv@indiana.edu Web: http://www.indiana.edu/~glbtserv

**CD/TS/FTM/MTF/SO—IGS:** Attn: Linda BB, PO Box 425, Carmel IN 46032.
(317) 299-5377, Angela.
E-mail: kaylin@iquest.net Support group.

**TONI—**PO Box 2372, Portage IN 46268. Phone (219) 929-8533. Support Group E-mail: jenfermaresl@juno.com.

**FTM—INDIANA BOYZ:** (Northern Indiana) . Glen: E-mail: Glen22213@aol.com

**CD/TS/SO/FTM/MTF—INTERNATIONAL GENDER SUPPORT** (aka: Shrinking Violets): PO Box 425, Carmel, IN 46032. (317) 781-0834. Support group.

**TG—TRANSGENDER OUTREACH OF NORTHERN INDIANA** Post Office Box 2372, Portage, IN 46368, Hotline Telephone: (219) 650-2142 E-mail: slay@netnitco.net. Support group.

**CD/TS/TV/SO/FTM/MTF—IXE:** PO Box 20710, Indianapolis IN 46220. Phone: (317) 971-6976. Web:
http://members.aol.com/ixe/fish/ixe.html
E-mail: IXE@aol.com. Support group.

**FTM—IT'S A BOY:** The group welcomes gender varient people on the FTM spectrum and those who support them. Meets once a month at 6:00pm at the Diversity Center in Indianapolis / e-mail: virago18@hotmail.com or call
Diversity Center (317) 639-4297

## IOWA

## KANSAS

**TS—SUPPORT LINE:** Contact: Frances at 316-795-4876. E-mail Fransie@oswego.net

**CD/TS/SO—CROSSDRESSERS AND FRIENDS: CAF,** Box 4092,
Overland Park KS 66204. (913) 791-3847.
E-mail: jbfts@ aol.com / Support.
Web: http/members.aol.com/kccaf.

**CD/TS/SO—WICHITA TRANSGENDER ALLIANCE:** PO Box 3002, Wichita KS 67001-3002. Bi-weekly meetings. Contact: Shelly 316-269-3104 or Krystine 316-688-0816. Support group.

## KENTUCKY

**FTM—KENTUCKY BOYZ:** Lee, 502-549-5619; E-mail: alphavamp@aol.com (Louisville)

**CD/TS/SO—THE BLUEGRASS BELLES:** c/o Angela, PO Box 20173, Louisville, KY 40250. (502) 446-2175, digital pager, please enter "55" after your telephone number. E-mail: angelaky@hotmail.com, efduhr@ukcc.uky.edu, dwils00@ukcc.uky.edu, or acasbeer@jcc-uky.campus.mci.net. Support group.

## LOUISIANA

**CD/TS/SO—GULF GENDER ALLIANCE:** PO Box 56836, New Orleans, LA 70156-6836. (504) 943-1999. Support group
Web: www.GGA.org
E-mail: InfoRequest@GGA.org

## MAINE

**ALL—TRANSSUPPORT,** PO Box 4075, Portland, ME 04101.
(207) 774-7029. Support.

**ALL—MAINE GENDER RESOURCE AND SUPPORT SERVICE:** c/o Jean Vermette, PO Box 1894, Bangor ME 04402-1894. (207) 862-2063. Education, referrals, outreach.

**FTM—YANKEE BOYZ:** A social/support group for those born female and which 'woman" as an identity does not fit. FTM's Transsexuals, Transgenderists, TG Butches, Stonebutches, and otherwise very masculine "guys" of all orientations welcome. Meets second Sunday of each month in Auburn, ME, 4-6pm. Info from PJ: (207) 783-4630. yankeeboyz@hotmail.com

**FTM—MAINEBOYZ:** PJ, E-mail: pjmears@megalink.net (Maine)

## MARYLAND

**TRI-ESS—CHI EPSILON SIGMA,** (Baltimore, MD Metro Area Chapter)
P.O. Box 505,
Brooklandville MD 21022-0505
Contact: Grace Gardener
E-mail Grace: tri_ess@hotmail.com
http://members.tripod.com/~Chesapeake_Tri_Ess

**TS—TRANQUILITY GENDER INFORMATION SOCIETY, BALTIMORE MARYLAND:** Support and Social Group for gender varient individuals. Meetings 4th Saturday of the Month at 8pm. Gay Lesbian Community Center of Baltimore, 241 W. Chase Street,
Baltimore, MD 21201-4870.
Contact: (410) 488-7074,
e-mail: tcraan@oao.com

**CD—TRI-ESS CHI EPSILON SIGMA:** contact Grace, P.O. Box 505,
Baltimore, MD 21022,
E-mail: tri_ess@hotmail.com Web:
http://www.geocities.com/WestHollywood/Stonewall/3432.
Educational and social activities, monthly meetings, large couples contingent, extensive wives networking group.

**FTM—BALTIMORE BOYZ:** Mary (410) 837-8888, Gary (410) 392-3640.

**CD/TS/SO—WASHINGTON-BALTIMORE ALLIANCE:** c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. (301) 649-3960. Support group. Meets in DC Metro area.

**TG/SO—TRANSGENDER SUPPORT GROUP OF BALTIMORE: c/o GLCCB** (Gay & Lesbian Community Center of Baltimore) , 241 W. Chase St.,
Baltimore MD 21201. Phone (410) 837-5445 10:00 a.m.-6:00 p.m. M-F or (410) 837-8888 7:00 p.m.-10:00 p.m. evenings. Peer and family support group. Monthly meetings.

**FTM—TRANS INFO PROJECT:** Information and education web for FTMs. Chat Site 'Alex's Garage ' for informal chat and Sunday night moderated discussions.
E-mail: alexfox@erols.com

## MASSACHUSETTS

**ALL—IT'S TIME, MASSACHUSETTS!** c/o Charisse Sebastian, PO Box 812425 Wellesley MA 02482-0019.
E-mail: char_sebastian@juno.com
http://www.tgender.net/itma

**ALL—THE FREEDOM FROM GENDER SOCIETY** is an educational and social organization for people who neither believe in nor self-identify with gender categories and who oppose all gender systems. Meets bimonthly at MIT.
E-mail: FGSociety@aol.com

**ALL—**Boston Partners & Significant Others of Transgender/Transexuals support & discussion group (3rd Sunday every month). At Harvard Univ. Fireside lounge (subj to change). E-mail: *leckelberger@targetsite.com*

**ALL—**February 26, Monday, 7:00 pm, Somerville GLBT Group meeting (2nd & 4th Mondays every month). Held at 167 Holland Street, 2nd floor. Snacks provided.

**FTM—**Genderveristy meeting (1st Mon every month). A political/social/support group for gender outlaws, butches, F2Ms, trans-identified dykes, people called "sir" in women's restrooms, & SOFFA's.
E-mail: julie_netherland@yahoo.com

**ALL/CD/TS/SO/FTM/MTF—SUNSHINE CLUB:** P.O. Box 564 Hadley, MA 01035-0564. (413) 586-5004.
E-mail: tbear113@aol.com.
Web: http://www.umass.edu/stonewall/sunshineclub.html Support group.

**INTERSEX—MIDDLESEX GROUP:** P.O.Box 25, Newtonville, MA 02160
E-mail: mdsx@juno.com 617-630-9263
Specific for intersex individuals.

**ALL—TIFFANY CLUB OF NEW ENGLAND, INC.: TCNE,** PO Box 540071, Waltham MA 02454-0071. (781) 891-9325 (answered live Tuesdays 7:00-10:00pm ET) .
Web: www.TCNE.org. Support group.

**FRIENDS AND FAMILY SUPPORT TCNE,** P.O. Box 540071, Waltham, MA 02454-0071. (781) 891-9325 Meets 2nd Friday of the month.

**ALL—YOU'RE NOT ALONE:** group explores different aspects of how being a Transperson affects you, your family, your life! Johanna at (781) 891-9325.

**TS/TG—GENDER SUPPORT SERVICES FOR TSS (GISST):** (617) 227-6216. Education, Outreach and Referrals. Sponsors the Transgender Health Conference of New England each year.

**ALL—THE NETWORK/LA RED: Ending abuse in lesbian, bisexual women's, and transgender communities.** For lesbian, bisexual women, and transgender folks dealing with abuse in their relationships. Provides confidential information on domestic violence, bilingual hotline, emergency safe homes, advocacy, free support group, legal, and other referrals.
Call (617) 423-7233 or
E-mail nblbw@erols.com.
Web: www.nblbw.org

**ALL—BUTCH DYKE BOY PRODUCTIONS.** Produces events and website for gender queer and transgender folks. The online community at www.butchdykeboy.com has listings of gender safe bathrooms in the Boston area, message board, news, resources, and events calendar. Contact Gunner at (617) 524-1063 or E-mail gunner@butchdykeboy.com for more information or to volunteer.

**FTM—COMPASS:** PO Box 540229, Waltham MA 02454-0229. (781) 899-2212.
http: www.geocities.com/FTMcompass
1st Thursday evening of the month. FTM support group.

**FTM—FTM Center,** PO Box 642,
Boston, MA 02130. (617) 971-9434

E-mail. ftmcenter@mailcity.com
"The voice of the transsexual man"
Social events. Lionheart spirituality.

**CD/TS/SO—INNVESTMENTS:** PO Box 2194, Orleans MA 02653.
Web. www.transgender.org/ innv.
Support group.

**ALL-FREE Boyz:** Northampton, MA E-mail Frankie Hill frankiejlh@aol.com
Support.

**CD/TS/MTF/FTM—TRANS-CHAT:** Write: Trans-Chat, P.O Box 491, Auburn, MA 01501 2nd & 4th Thursday night of each month from 7:00 to 9:00pm. Support Group in Worcester, MA. Michael at (508) 770-9044 E-mail. Transgndr@aol.com

**BI GALA—UNIVERSITY OF MASSACHUSETTS—LOWELL, SIC(S)** Box #34, Lowell, MA 01854 E-mail: BiGALA@student.uml.edu

**BOSTON ALLIANCE OF GAY AND LESBIAN YOUTH (BAGLY):** is a youth-led, adult-supervised social support group for GLBT youth to age 22. Meetings are held weekly at St. John the Evangelist Church, 35 Bowdoin St, Beacon Hill, near the state house. Wed 6-9pm, Sun 2-5. (617) 437-7683, Web: www.bagly.org.

**GAY & LESBIAN ADOLESCENT SOCIAL SERVICES (GLASS)** runs a community center providing peer support, adult counseling, and safe haven for youth age 13-25. Near Newbury St & Mass Ave, open M-F 4-8pm. 617-437-7683

**GET IT, GENDER EDUCATION FOR TRANS AND INTERSEXED TEENS**
Offers peer support for Pre/Transitioning Youth. Facilitated by Chris Markowski, Executive Director Project 10 East. Every Monday 6pm at Boston GLASS. Contact (617) 266-3349 or (617) 864-GLBT.

**PROJECT 10 EAST:** maintains an office and drop-in center. Education-oriented, particularly helpful for those dealing with in-school issues. Teen afternoon activities Wednesdays & Fridays 3-6pm. Office hours M-F 9am-1pm. Old Cambridge Baptist Church, 1145 Mass. Ave, Harvard Square, Cambridge. (617) 864-4528, http://Quniverse.com/p10e

**SIDNEY BORUM HEALTH CENTER** provides a free clinic for primary health, mental & substance abuse care for GLBT youth age 13-25. 130 Boylston ST. near Tremont, walk-in hours 4-7pm. (617) 457-8140

**VICTIM RECOVERY PROGRAM, FENWAY COMMUNITY HEALTH CENTER:** provides counseling & advocacy for GLBT victims of hate crime, domestic violence, sexual assault or police abuse. If you've been victimized, this may be the best place to start getting help. They are even tracking hate crimes against transfolk. 7 Haviland St, near Boylston St & Mass Ave. 617-267-0900 x311 or (800) 834-3242 x311

**ALCOHOLICS ANONYMOUS:** There's a T-oriented AA meeting every week at IFGE in Waltham (call 781-899-2212 for info) , and a T-friendly Gay AA meeting every day in Boston. Call Central Services for a free copy of their meeting list. (617) 426-9444

**YOUTH: FATHER BILL'S:** (617) 451-2011

**FTM—EAST COAST FEMALE-TO-MALE GROUP (ECFTMG):** PO Box 60585, Florence Station, Northhampton, MA 01062, (413) 584-7616. Meetings 2nd Sunday of the month. Peer support for all female-to-male transgendered, crossdressers, transsexuals, and our significant others.

**PRISON PROJECT:** Kia Larp, P.O. Box 1224, Boston, MA 02117-0224
E-mail. prisonproject@yahoo.com
(617) 541-9338

## MICHIGAN

**TRI-ESS—LAMBDA MU, (Lansing MI Metro Area Chapter) ,** P.O. Box 246, Moline, MI 49335-0246 /
Contact: Annette / Phone: (616) 752-8058
E-mail Annette: lambdamu@geocities.com
Web: http://www.lambdamu.com

**CD/TS/SO—I.M.E. OF WESTERN MICHIGAN:** PO Box 1153, Grand Rapids MI 49501. Web: www.iserv.net/~ime.
Support.

**TS—AFTER SIX SUPPORT GROUP:** Western Michigan. Contact: Frances Campbell. PO Box 126, Comstock Park, MI 49321-0126

**FTM—MICHIGAN BOYZ:** (Kalamazoo, MI) . Jonathan, (616) 345-9070;
E-mail: tushu@complink.net

**ALL—CROSSROADS CHAPTER, INC.**
PO Box 1245, Royal Oak, MI 48068-1245.
313-719-3267
E-mail: crtvmich@aol.com
Web: http://www.xroads.org

**ALL—NATIONAL GENDER DYSPHORIA ORG.(NGDO):** PO Box 02732, Detroit, MI 48202. (313) 842-5258. Peer Counseling, support group.

**FRIENDS NORTH T-GROUP:** P.O. Box 562 Traverse City, MI 49685-0562.
(616) 946-1804
Web: www.members.tripod.com/~FriendsNorth/groups.html

**TS—TRI-COUNTY TRANSSEXUAL SUPPORT GROUP:** Electrolysis Unlimited, 89 South Blvd. at Rochester Rd. (1/4 mi south of M-59) Suite 500, Troy-Rochester, Michigan. Contact: Ildiko Svoren 248-879-2232 Liz A., e-mail: chimera@home.com. Meetings are free. Please call before your first meeting.

## MINNESOTA

**GENDER EDUCATION CENTER: GEC,** PO Box 1861, Maple Grove MN 55311. Debra Davis, Director. (612) 424-5445, FAX (612) 425-8595. Educational outreach.

**TRI-ESS—BETA GAMMA**
(Minneapolis, MN Metro Area Chapter), P.O. Box 32014, Fridley, MN 55432
Contact: Sharon
Phone: 1-877-4TR-IESS (or 1-877-487-4377) (Toll-Free in MN, ND, SD, IA, WI)
E-mail: join@tri-ess.com
Web site: http://www.tri-ess.com

**YOUTH DISTRICT 202:** 2524 Nicollet Ave., So. Minneapolis MN 55408. (612) 871-5559. Fax (612) 871-1445. Safe place for GLBT youth.

**CD—CITY OF LAKES CROSSGENDER COMMUNITY: CLCC,** City of Lakes Crossgender Community: PO Box 14844, Minneapolis, MN 55414. (651) 229-3613. Social support for the transgender community in Minnesota.

**TRANSGENDER HIV/AIDS PREVENTION PROGRAM:** Human Sexuality, Dept. of Family Practice and Community Health, U Minnesota Medical School, 1300 So. 2nd Street, Suite 180, Minneapolis MN 55454. (612) 625-1500, FAX (612) 626-8311. Educational outreach.

## MISSISSIPPI

**TRANSSUPPORT LINE**
Contact Frances at (316) 795-4876.
E-mail: Francie@oswego.net

**AURORA:** c/o Melanie Cuevas, P.O. Box 922, Kosciusko, MS 39090

**TRI-ESS—BETA CHI MISSISSIPPI:** PO Box 31253,Jackson, MS 39206-1253. Lee Frances, Secretary, (601) 982-7678 (24 hrs) . Support .

## MISSOURI

**TRANSSUPPORT LINE:**
Contact: Frances at 316-795-4876.
E-mail Fransie@oswego.net

**CD/TS/SO—ST LOUIS GENDER FOUNDATION: StLGF,** PO Box 9433, St. Louis MO 63117. (314) 367-4128. StLGF@aol.com.
Web: members.aol.com/stlgf1/index.html

**TRI-ESS—SIGMA MU (Springfield, MO Metro Area Chapter) ,** P.O. Box 6187, Springfield MO 65801-6187
Contact: Rachel L'Amour
Hotline (Riki): 417-830-9950
E-mail: sigma_mu@usa.net
Web: members.tripod.com/~Sigma_Mu/

## NEBRASKA

**CD/TS/SO—RIVER CITY GENDER ALLIANCE: RCGA,** PO Box 3112, Omaha NE 68103. (402) 398-1255.
E-mail: sgibbons@synergy.net.
Support group.

## NEVADA

**TRI-ESS—THETA UPSILON GAMMA (Las Vegas, NV Metro Area Chapter)**
P.O. Box 42401, Las Vegas, NV 89116
Phone Michelle: 702-387-3891
E-mail: lasvegastug@yahoo.com

**TG/CD/TS/SO—**Transgender Support Las Vegas, 1120 Almond Tree Lane, Suite 207, Las Vegas, NV 89104.
Voice mail: (702) 392-2132,
E-mail: tgsupport.lv@usa.net Web: www.transder.org/tg/vegas_tg/index.htm

## NEW HAMPSHIRE

**PFLAG OF NEW HAMPSHIRE:** T-SON, Tel: (603) 622-4096, NHTSON@aol.com

**TRI-ESS—TAU SIGMA NU EPSILON** (New England Area Chapter) P.O. Box 7681 Nashua, NH 03060-7681
gerri_buchanan@yahoo.com
Web: http:/www.geocities.com/tri_ess_ne/

**WRITERS ETC.:** c/o Abbey M. Greene, PO Box 6211, West Franklin NH 03235. (603) 934-3379. Support group.

**G/L/Bi/T/Q YOUTH—SEACOAST OUTRIGHT:** PO Box 842, Portsmouth NH 03802. Phone: (603) 431-1013. Resource, referral, support for those 21 and younger; referral only for those over 21.

## NEW JERSEY

**TRI-ESS—SIGMA NU RHO (Trenton, NJ Metro Area Chapter)**
PO Box 9255, Trenton NJ 08650
Contact: Pat / Voice Mail: (609) 392-1132
E-mail: SNRTRIS@hotmail.com
Web: http://www.geocities.com/West-Hollywood/Castro/3774

**TRI-ESS—CHI DELTA MU, (New York City Metro AreaChapter)**
P.O. Box 1, River Edge, NJ 07661-0001
Contact: Susan Lynette
Phone: 1-800-484-7593 (Code 4985)
E-mail (Tammie): cdm81@hotmail.com
Web: http://www.geocities.com/WestHollywood/Heights/7396/

**CD/TS/SO—MONMOUTH/OCEAN TRANS GENDER: MOTG,** PO Box 2972, Princeton NJ 08543-2972. (732) 219-9094. E-mail: vikkimmotg@aol.com. Support group.

**CD/TS/SO—TRANSIT:** (908) 575-1161 Support group.

**CD/TS—NORTHERN NEW JERSEY:**
c/o Ms. Lynda Frank, P.O. Box 96
Mt. Arlington, NJ 07856. (973) 663-0772.
E-mail, lyndafranknyc@yahoo.com
Support group, information & referral.

**CD/TS—NJSUPPORT:** c/o T. Risley, 301 F Saunders Ave., Bellmawr, NJ 08031. (609) 933-2233. Meetings 1st Saturday of the month, Unitarian Universalist Church of Washington Crossing. Renaissance affiliate.

**TS—SINGLES SOCIAL GROUP:** for pre and post op mtf and single understanding men. A.J. Gilberti, 609-296-6065.
5-10pm. E-mail: agilberti@yahoo.com or agilberti@hotmail.com

## NEW MEXICO

**TG/MTF-FTM—TRANSGENDER COMMUNITY GROUP:** University of New Mexico, Albuquerque NM. Phone (505) 260-1727. E-mail: egypt@unm.edu. Supportive, educational and social space for ALL transgendered identities. Meets every Monday night.

**THE TRANSGENDER SUPPORT GROUP/ALBUQUERQUE.** (505) 342-8077. E-mail Witast@aol.com

## NEW YORK

**CD/TS/SO—IMPERIAL QUEENS & KINGS OF GREATER NEW YORK:** 80 Eighth Avenue, Suite 301, New York NY 10011. (212) 229-1968 days, (212) 627-1969 evenings. Open social group.

**FTM—NEW YORK BOYZ:** Sam, E-mail: srw18@columbia.edu (NYC)

**ALL—GENDER IDENTITY PROJECT:** Lesbian and Gay Community Services Center, 208 West 13th St. New York NY 10011 Tel: (212) 620-7310. Fax: (212) 924-2657. E-mail: rblumenstein@gaycenter.org Support groups surrounding gender exploration, assists people with substance abuse and HIV/AIDS prevention Education

**CD/TS/SO—CROSSDRESSERS INTL:**
404 W. 40th St., #2, New York NY 10018.
(212) 570-7389, or (212) 564-4847 on Wed.
E-mail: cdinyc@aol.com.
Web: www.members.tripod.com/~CDINYC

**CD/TS/SO—LONG ISLAND FEMME EXPRESSION: LIFE,** Support Group, P.O. Box 1311, Water Mill, NY. 11976-1311 Tel: 516-283-1333, answered live Sun. Mon. Tues eves. from 7:30-10pm
Speaker Available!

**CD/TS/SO—TRANSGENDERISTS' INDEPENDENCE CLUB: TGIC,** PO Box 13604, Albany NY 12212-3604. (518) 436-4513 live Thurs. 7-9 p.m. or leave a message and instructions for calling back. Support group. E-mail: vicky_s@juno.com

**CD/TS/SO—TRANSGENDER NETWORK:** PO Box 753, New Paltz, NY 12561. Support group. 1st & 3rd Fridays

**TS—METAMORPHOSIS:** PO Box 6260, Broadway Station, Long Island City, NY 11106-0260. (718) 728-4615. Support group.

**ALL—ZAPPALORTI SOCIETY, GLBT, PSYCHARATRIC SURVIVORS:** Weekly meetings, Sat 2-4pm, at the Lesbian Gay Services Center, 208 W. 13th Street, New York City, west of 7th ave. (718) 422-1838

**EXPRESSING OUR NATURE (EON):**
745 N. Sauna St, Syracuse, NY 13208 (312) 426-1658 - Please leave message. E-mail: ANNENNO@aol.com. Meetings are held on the 2nd & 4th Saturdays of the month at 8 P.M.

**BUFFALO BELLES:** PO Box 1701, Amherst, NY 14226 (716) 879-0973. E-mail:

buffalo_bells@juno.com. Web: www.geocities.com/WestHollywood/ Village/3339

## NORTH CAROLINA

**FTM—NORTH CAROLINA BOYZ:** Terry: (919) 639-6158. E-mail: TLCRD96@aol.com

**CD/TS/SO—CAROLINA TRANS-SENSUAL ALLIANCE:** 4037 East Independence Blvd., Suite 111, Charlotte, NC 28205,
(704) 531-9988

**TRI-ESS—KAPPA BETA (Charlotte, NC Metro Area Chapter)** P.O. Box 12101, Charlotte, NC 28220
Phone (Sherri): 704-565-5034
E-mail: infolady@kappabeta.org
Web site: http://www.kappabeta.org

**TRI-ESS—SIGMA RHO DELTA (Raleigh/Durham, NC Metro Area Chapter)** P.O. Box 90141,
Raleigh NC 27675-0141
Contact: Karen
E-mail: SigmaRhoDelta@yahoo.com
Web: www.geocities.com/SigmaRhoDelta

**CD/TS/SO—PHOENIX TRANSGENDER SUPPORT:** Phoenix, PO Box 18332, Asheville NC 28814. (828) 669-3889. Support group. E-mail: jessicaash@aol,com.

**CD/TS/SO—TRIANGLE GENDER SOCIETY (TGS):** c/o David & Helen Rogers, 5425 Turkey Farm Rd., Durham, NC 27705. Phone (919) 968-8070. Support group.

## NORTH DAKOTA

**CD/TS/TV—TRANSGENDER SUPPORT GROUP OF NORTH DAKOTA:** c/o Debbie Ann Somero, PO Box 644, Wahpeton, ND 58074-0644. Phone (701) 642-1427. Support group.

## OHIO

**ALL—IT'S TIME OHIO:** P.O. Box 21310, Columbus, OH 43221, (614) 470-4245, E-mail: itoh@stargate.com Web: http://www.Geocities.com/WestHollywood/7977. Political Action

**CD/TS/SO—CRYSTAL CLUB:** PO Box 287, Columbus OH 43068-0287. tel: (614) 844-5371. http://www.gender.org/cc/
e-mail: cc@gender.org

**TRI-ESS—ALPHA OMEGA (Northern Ohio, Western PA Area Chapter)** , P.O. Box 2053, Sheffield Lake, OH 44054-0053
Phone (Elaine): 216-556-0067
E-mail (Lisa): info@triess-alphaomega.org
Web: http://www. triess-alphaomega.org/

**CD/TS/SO—CROSS-PORT:** PO Box 1692, Cincinnati OH 45201. (606) 581-3711, E-mail: wgbn68d@prodigy.com. Support group.

**TRANS FAMILY OF CLEVELAND**
Founded to provide support and education for transgendered persons and their families and significant others. Robert and Karen Gross (216) 691-HELP
E-mail: kittengr@aol.com
Web: www.geocities/westhollywood/4378

## OKLAHOMA

**ALL—TRANSUPPORT LINE:**
Contact: Frances at (316) 795-4876.
E-mail: Fransie@oswego.net

## OREGON

**TS—TRANSSEXUAL PEER SUPPORT GROUP:** 2400 NE Broadway, Portland OR 97204. Phone: (503) 441-6746. Ask for Tracy. All TS of all ages and trans-curious are invited to attend. Thursdays at 7p.m. at Metropolitan Community Church NE Broadway at 24th Ave. E-mail: sue@altavista.net Support group.

**TV/CD/TS/TG/SO—NORTHWEST GENDER ALLIANCE: NWGA,** PO Box 4928, Portland OR 97208. (503) 646-2802. E-mail: nwga@nwgapdx.org.
Web: www..nwgapdx.org. Support group.

**CD/TS/SO—CAPITOL CITY CHAPTER:** PO Box 3312, Salem OR 97302. Support group.

**TS—SALMACIS SOCIETY/VERSITILE WOMEN:** PO Box 1604, Eugene OR 97440-1604. (541) 688-4282. Service & information.

**TG—INTERMOUNTAIN TRANSGENDER OUTREACH:** 1524 Monroe Avenue, La Grande OR 97850. (541) 962-3466. E-mail: keol@eosc.osshe.edu. Support group.

**TRI-ESS—RHO GAMMA (Grants Pass, OR Metro Area Chapter, Rogue Valley Girls)** , P.O. Box 5551,
Grants Pass OR 97527
Contact: Lori
E-mail (Lori): loritris@terragon.com

## PENNSYLVANIA

**TRI-ESS—EPSILON MU GAMMA (Northern Pennsylvania Endless Mountain Girls)** ,
P.O. Box 4, Three Bridges NJ 08887
Contact: Alice Harding
24-Hour Voice Mail: 570-364-2949
E-mail: emgtris@hotmail.com
Web: http://www.tgforum.com

**FTM—PITBOYZ:** Dan & Michelle. E-mail: windyl@aabe.com.

**CD/TS—TRANSPITT:** PO Box 3214, Pittsburgh PA 15230. (412) 422-1558. voice-mail: (412) 669-6799,
E-mail: transpitt@usa.net
Web: members.xoom.com/transpitt.
Live phones answered 2nd and 4th Mondays every month except for holidays between 7pm and 9:30pm. Member meetings are 2nd Saturday of each month except for July and August. Support.

**CD—TRAVELERS EXPRESS:** PO Box 150, Falls Creek PA 15840. (814) 375-7651. Central PA region. Self expression in 100% non closeted environment. Passing not an issue, presentability essential. Leave message.

**CD/TS/SO—ERIE SISTERS: ESCC,** 1903 West 8th Street, Suite 261, Erie PA 16505. E-mail: eriesister@aol.com. Support group.

**CD/TS/SO—RENAISSANCE—LOWER SUSQUEHANNA VALLEY CHAPTER:** Renaissance—LSV, PO Box 2122, Harrisburg PA 17105-2122. (717) 780-1578. E-mail: lsv@ezonline.com. Web: http://www.ezonline.com/lsv. Support group.

**CD/TS/SO—RENAISSANCE—LEHIGH VALLEY/POCONO AREA:** Renaissance LV, PO Box 3624, Allentown PA 18106. Phone: (610) 821-2955. Support group.

**FTM—LANCASTER BOYZ:** Tom (717) 892- 4999. E-mail: malesic@prolog.net. (Philly area)

**TS—THE PHILADELPHIA TRANSSEXUAL SUPPORT GROUP (PTSSG)** , 1201 Locust Street, Washington West Project, Philadelphia Meets in the office of the Transgender Health Action. The 1st Saturday of each month at 4pm.
E-mail: rica@netaxs.com

**FTM—WEXIST** Meetings are held at William Way Community Center, Philadelphia, on the 2nd Saturday of each month, 5:30pm. to 7:00pm.
For additional information contact us:
Voice: (215) 848-7674 box 6
E-mail: WeXist@aol.com WeXist is a Philadelphia-based non-political FTM support group. We are opento all who are assigned female at birth and have gender identity issues or questions, or are in need of support for gender concerns.

**CD/TS/SO—CROSS DRESSERS INTERNATIONAL: CDI,** PO Box 61, Easton PA 18044. S. Kristine James, Director, Karen Cioe, NYC Coordinator. Support group.

**CD/TS/SO—RENAISSANCE—EDUCATION ASSOC. INC.:** Renaissance GPC, 987 Old Eagle School Road, Suite 719, Wayne PA 19087. (610) 975-9119. E-mail: bensalem@bbs.cpcn.com. Web: http://www.ren.org. Support group.

**FTM—PHILLY BOYZ:** Steve (215) 546-6444. E-mail: shock@asc.upenn.edu.

**CD/TS/SO/MTF/FTM—TRANSYOUTH SERVICES, UNITY INC.:** 1207 Chestnut St., Philadelphia, PA 19107. (215) 851-1958 or (215) 851-1912. Community services and "Butch Brothers" Philadelphian FTMsupport

## RHODE ISLAND

**ALL**—Support and social group for transgendered people, both MTF and FTM. Mondays at 8 in Providence, RI. Contact Tucker_Lieberman@Brown.edu for meeting location.

## TENNESSEE

**CD/TS/SO—TENNESSEE VALS:** PO Box 92335, Nashville TN 37209-2335. (615) 664-6883 voice mail.
E-mail: jlovel@ix.netcom.com.
Web: http:/www.transgender.org/tg/tvals/. Support group

**CD/TS/SO—MIRROR IMAGE**, POB 11052, Memphis TN 38111-0052
E-mail: memphisgroup@usa.com
Our meetings are held 3rd Saturday of each month at the Holy Trinity Community Church, 3430 Summer Ave., Memphis TN 38122. Phone: (901) 320-9376

**FTM—TENNESSEE BOYZ:** (Nashville, TN) .: Dustin, (615) 431-9540; FTM Resource E-mail: CyberBum7@aol.com

## TEXAS

**TRI-ESS—TAU CHI (Houston, TX Metro Area Chapter)** 8880 Bellaire B2 PMB104, Houston TX 77036
Contact: Jane Ellen Fairfax
Phone (Jane): (713) 349-8969
E-mail (Jane): JEFTRIS@aol.com
E-mail (Stacey): staceyhou@aol.com

**TRI-ESS—PI BETA GAMMA (Dallas-Fort Worth Metro Area Chapter)**
PO Box 673, Venus,TX 76084
Phone: 888-473-7823 or 972-366-1268
E-mail: milomae@fastlane.net. Web: http://www.geocities.com/Southbeach/Cliffs/4873

**TG—GENDER CONTINUUM AT THE WATERLOO COUNSELING CENTER**
Phone: 512-444-9922
E-mail: caycewakes@aol.com
Support group for transsexual. Has an intake fee of $25.00 and is free from that point forward. The first and third Wednesdays of each month are for FTM and the second and fourth Wednesdays are MTF.

**TG—TRANSFORMATION PSYCHOTHERAPY SERVICES**
Phone: 512-329-6699
E-mail: caycewakes@aol.com
The person to contact at either the Gender Continuum or Transformation is Katy Koonce.

**GLBT—COASTAL BEND GAY PRIDE ALLIANCE** Phone: 1-800-411-2027
E-mail: cbgpa@cbgpa.com

**TS—GALVESTON / BRAZORIA COUNTY COMMUNITY AWARENESS FOR TRANSGENDER SUPPORT (CATS)**
P.O. Box 62
Galveston, TX
Phone: (409) 762-2243
E-mail tghelp@yahoo.com
A volunteer led peer support group devoted to helping transsexual persons, their partners, families, and friends accept life and experience it to the fullest.

**CD—HELPING CROSS DRESSER ANONYMOUS**
This organization is not trying to "cure" you of anything except your shame and guilt. http://www.brendat.com.

**ALL—HOUSTON PEOPLE EXCHANGING POWER**
E-mail: ladym1871@aol.com
If you have ever an interest in bondage, s&m, etc. contact this organization. Lady M. is transgendered and is also a leader in their transgendered special interest group.

**TG/TS/SOFFA—TEXAS ASSOCIATION FOR TRANSSEXUAL SUPPORT (TATS)**
P.O. Box 142 Bellaire, Texas 77401
Voice mail: (713) 780-4282
E-mail: tats@genderweb.org
A volunteer led peer support group devoted to helping transsexual persons, their partners, families, and friends accept life and experience it to the fullest.

**FTM—ALAMO BOYZ**
E-mail joeblowtx@hotmail.com
Female to Male transgender/transsexual support group. Monthly meetings in Austin and San Antonio. Our webpage is: http://lonestar.texas.net/~debra

**TG-FRIENDLY—ABLIED QUEER:**
1517 B. Missouri, Houston TX 7700
EM: james_e@iah.com

**CD/TS/SO—METROPLEX CD CLUB:** PO Box 141924, Irving TX 75014. (972) 264-7103. E-mail: domiss@flash.net Web: www.flash.net/~domega Support group.

**CD/TS—GULF COAST TRANSGENDER COMMUNITY,** P.O. Box 66643, Houston, TX 77266; Call (713) 780-4282.

**CD—HELPING CDs ANONYMOUS: HCDA,** 239 Westheimer (Office of Suzanne Anderson Properties) , Houston TX 77006.
Tel: (281) 520-3610 (pager)
E-mail: brenda@firstnethou.com.
Support Group.

**CD/TS/SO—BOULTON & PARK SOCIETY:** PO Box 17, Bulverde, TX 78163 (830) 980-5354 live Tues. 6-9 pm CT.
E-mail: boulton@flash.net. Support group.

**TG—WEST TEXAS GENDER ALLIANCE:** 5350 LLano, Abilene TX 79605. E-mail: temsim@juno.com.

**CD/TS/SO—AUSTIN SECOND IMAGE:** PO Box 679, Leander, TX 78646,
(512) 515-5460 personally answered Wednesday 7-9pm. e-mail caseyalena@yahoo.com
web:www.angelfire.com/tx/AustinSecondImage. Support group

**CD/TG/TS/TV/GLB—CENTRAL TEXAS TRANSGENDER SOCIETY:** A social group comprised of those who aspire to the belief that the best therapy is social interaction and having fun with friends and people who don't care or notice which category you fall into.
Web: www.cttgs.org
e-mail: msdevin @yahoo.com.

**TS—GENDER CONTINUUM:** A free support & education group that meets at the Waterloo Counseling Center on Wednesday nights at 7:00 PM. The 1st and 3rd Wednesdays are for FtMs, the 2nd and 4th Wednesdays are for MtFs. Contact Katy Koonce, LMSW at

(512) 444-9922.

## UTAH

**TS/SO—WESTERN TRANS-SEXUAL SUPPORT NETWORK:** support group for Transsexuals, SOs, and friends. Western Transsexual Support Network 4667 Holladay Blvd. Ste 2, Salt Lake City, UT 84117 (801) 277-8025

**CD/TS/SO—ALPHA RHO, SALT LAKE CITY:** PO Box 571242, Salt Lake City, UT 84157-1242. (801) 553-8141. Support group.

**CD/TS/SO—ENGENDERED SPECIES:** PO Box 11897, Salt Lake City UT 84147. (801) 320-0551 Support group.

**CD/TS/TG/SO—SALT LAKE GENDER CONSORTIUM:** Genevera Martin Pres., PO Box 651073, Salt Lake City UT 84165-1073. (801) 576-1416. E-mail: geneveram@aol.com. Support Group.

## VERMONT

**CD/TS—TRANS:** (802) 472-8115. Meets 1st & 3rd Tuesdays in Burlington. Support group.

**CD/TS—VERMONT TRANSGENDER SUPPORT GROUP:** For information leave message at (802) 860-8430. Support group.

## VIRGINIA

**TRI-ESS—RHO TAU (Richmond-Tidewater VA Metro Area Chapter)** Contact: Lucy Stone, PO Box 382, Norge, VA 23127-0382 E-mail: lucyellenstone@aol.com Web: http://www.transgender.org/rtc/

**TG-LADIES FIRST SOCIAL CLUB:** Dumfries, VA (703) 441-0283. E-mail lauraBCD@aol.com

**TRANS-GENDER EDUCATIONAL ASSOCIATION:** PO Box 16036, Arlington VA 22215. (301) 949-3822. E-mail: tgea@juno.com. Web: http://www.tgguide.com/guide/dc/tgea~ndx.html. Support group.

## WASHINGTON

**INGERSOLL GENDER CENTER FTM GROUP:** We welcome folks from all walks of life and all orientations and identities. We also invite SOFFA's of FTM's to attend. group is the 4th Saturday of every month, from 11am - 1pm at Ingersoll Gender Center (1812 E Madison, Suite 106) Seattle, WA. If you'd like any more information about our group, please feel free to contact me at schreid@wdni.com or you can visit our web at www.ingersollcenter.org/

**CD/TS—CINDERELLA CIRCLE:** 304 W. Champion, Bellingham WA 98225 (360) 416-1437 E-mail: mhowe@pioneernet.net Web: http://www.pioneernet.net/mhowe/ Support.

**FTM—SPECTRUM SUPPORT GROUP:** 2 support groups per month for those born female bodied but who live with masculine gender expression. Meetings are Free. Located downstairs at Beyond the Edge Cafe, 703 E. Pike Seattle, WA. First and 4th Wednesday of the month 7-9pm. (206) 949-7469 Spencer (contact person) e-mail MstrSpence@aol.com

**CD/TS/SO—PAPILLON:** C/O R2C2, 206 1/2 E. Wellesley, Spokane, WA 99207 Ph (509) 458-2741. A social support group for the transgendered community in eastern Washington and North Idaho. Meets weekly

**DC/SO—EMERALD CITY:** PO Box 31318, Seattle, WA 98103 Web: www.adminw.com/em

## WASHINGTON, DC

**FTM—DC BOYZ:** Adam (301) 270-0372. E-mail: romandede@aol.com. (Metro DC.)

**CD/TS/SO—PFLAG (Parents, Families and Friends of Lesbians and Gays):** 1101—14th St. NW, Suite 1030, Washington, D.C. 20005. Phone (202) 638-4200. Fax (202) 638-0243. E-mail: info@pflag.org. Web: http://www.pflag.org.

**CD/TS/SO—WASHINGTON-BALTIMORE ALLIANCE:** c/o H. Garfinkle, PO Box 1994, Silver Spring, MD 20915. Phone (301) 649-3960. Support group. Meets in metro D.C.

**TG—TRANSGENDER EDUCATION ASSOCIATION** of Washington DC: Web: www.zzapp.org or E-mail: tgea@zzapp.org

## WISCONSIN

**CD/TS/SO—GEMINI GENDER GROUP:** PO Box 44211, Milwaukee WI 53214. (voice-mail). (414) 297-9328 E-mail: 75261.1443@compuserve.com. Web: www.netwrx.net/~ggg. Support

**ALL—**OutReach LGBT Community Center 600 Williamson Street, Madison, WI 53703 Phone: (608) 255-8582, FAX: (608) 255-0018 Website: www.outreachinc.com Email: outreach@outreachinc.com

**LESBIAN, GAY, BISEXUAL AND TRANSGENDER CAMPUS CENTER,** Memorial Union, 800 Langdon Street, Madison, WI 53706

## BAHAMAS

**GLBT—HOTLINE** (242) 328-1816 from 8pm-10pm. Mon-Lesbian Issues ask for Dianna. Tues. Transgender Issues ask for Connie Wed. Gay Issues ask for David.

# CANADA

## NOVA SCOTIA

**TS/TG—GENDER EXPRESSIONS ATLANTIC.** Support Group. Members throughout Atlantic provinces. E-mail: robin_southern@yahoo.com or www.geocities.com/gender_expressions

## QUEBEC

**TS/SO—FACTT—QUEBEC:** Box 293, Cote de Neiges Post Office, 5858 Cote de Neiges Blvd., Montreal, Quebec, CANADA H3S 2S6. French-speaking referrals, medical and psychological services and support group.

**CD/TS/SO—CLUB MET:** 4113 Dorion Street, Montreal, Quebec, CANADA H2K 3B8. (514) 528-8874. Support group. (Formerly TAM.)

**TS/SO—TRANSSEXUALS IN PRISON:** Non-prisoners contact Dee Farmer, 23288037, PO Box 4000, Springfield MO 65808. Prisoners contact Mrs. Patricia Fisher, Succ 293 Cote-des-Neiges, 5858 Cote-des-Neiges Blvd, Montreal, QC, CANADA H3S 2S6.

**LESPECTRE** (Montreal): 514-528-1700 Michelle de Ville

**TRANVESTIS MONTREAL:** e-mail: mac@mlink.net/~mac/tvm.html

## ONTARIO

**TS—TRANSITION SUPPORT:** The Church Street Community Centre, 519 Church Street, Toronto, Ontario, CANADA M4Y 2C9. Support group. 2nd & 4th Fridays 7-10pm

**CD/TS/SO—XPRESSIONS:** PO Box 223, Station A, Toronto, Ontario, Canada M5W 1B2 (416) 410-6949 Web: www.xpressions.org. Support group.

**CD/TS—STREET OUTREACH SERVICES:** c/o W. Travers, 622 Yonge St, 2nd Fl, Toronto, Ontario, CANADA M4Y 1Z8. (416) 926-0744 (24 hours) . Multitude of services for TG youth.

**IS—PATRICIA FLORA:** PO BOX 425, Postal Station C, 1117 Queen Street West, Toronto, Ontario, CANADA M6J 3P5.

**CD/TS/SO/FTM/MTF—TAKE A WALK ON THE WILD SIDE:** 161 Gerrard St. E, Toronto, Ontario, CANADA M5A 2E4. (416) 921-6112 (24hr) . TS support group, professional services. E-mail: info@wildside.org. Web: www.wildside.org.

**FTM/SO—CANADIAN BOYZ** Marcus Charles Frappier (416) 466-0235 E-mail: mc@oil.ca

**CD/TS/SO—GENDER MOSAIC:** PO Box 7421, Vanier Ottawa, Ontario, CANADA K1L 8E4. (819) 770-1945. Support group. E-mail: gender_mosaic@yahoo.com http://www.geocities.com/gender_mosaic

**FTM—ONTARIO FEMALE TO MALE NETWORK:** 378-532 Montreal Road, Ottawa, ON, K1K 4R4 613-742-5221 E-mail: onftm@cyberus.ca

**SO-SOS CLUB,** The 519 Church St. Community Centre, 519 Church street, Totonto, ON M4Y 2C9 E-mail: sosclub@idirect.ca Web: webhome.idirect.com/~players

## MANITOBA

**CD/TS/SO—PRAIRIE ROSE GENDER GROUP: PRGG,** Box 23 Grp 4 RR1, Dugald, Manitoba, R0E 0K0. CANADA. (204) 257-2759. Support group.

**CD/TS/SO—MASQUERADE:** c/o Lady Godiva Boutique, 832 Corydon Ave., Winnipeg, Manitoba, Canada, R3M 0Y2, Support.

**CD/TS/SO—RAINBOW RESOURCE CENTRE:** POB 1661 Winnipeg, Manitoba Canada R3C 2Z6. (204) 474-0212, FAX: (204) 478-1160. Toll-free in Manitoba and Northwestern Ontario: 1-888-399-0005. E-mail: wglrc@escape.ca

## ALBERTA

**CD/TS/SO—ILLUSIONS SOCIAL CLUB EDMONTON** Box 356, Main Post Office Edmonton, AB. T5J 2J6 Our phone # is (403) 988-3294 E-mail: edm_illusions@juno.com

**CD/TS/SO—ILLUSIONS SOCIAL CLUB:** c/o B&B Emporium, 426 8th Ave. S.E., Calgary. Alberta, Canada T2G 0L7 Phone (403) 265-7789

**EDMONTON TRANSGENDER SUPPORT LINE:** (403) 988-3738

## BRITISH COLUMBIA

**TS—TRANSSEXUAL SUPPORT GROUP:** Dr. Angela Wensley, 14905 32nd Avenue, White Rock, British Columbia, CANADA V4P 1A4. (604) 536-2053. Support group.

**CD/SO—CORNBURY SOCIETY:** Box 3745, Vancouver, British Columbia, CANADA V6B 3Z1. Support group. (604) 862-1321, E-mail: cornbury@bc.sympatico.ca Web:www.transgender.org/tg/cornbury/

**CD/TS—FOUNDATION FOR THE ADVANCEMENT OF TRANS-GENDERED PEOPLE'S SOCIETY: FATE,** 1-1727 William Street, Vancouver, British Columbia, CANADA V5L 2R5 (604) 254-9591.

**TG/TS/CD—ZENITH FOUNDATION:** Box 46, 8415 Granville Street, Vancouver, British Columbia, CANADA V6P 4Z9. (604) 261-1695. Web: www.GenderWeb.org/~zenith/ E-mail: Tamaras@istar.ca

**BC FTM NETWORK:** P.O. Box 10, 1895 Commercial Drive, Vancouver, BC, V5N 4A6 (604) 862-1321 E-mail: bcftmnet@hotmail.com

**DREAM GIRLS** P.O. Box 535, Kamloops, BC V2C 5L7

## NOVA SCOTIA

**ATG (ATLANTIC TRANSGENDER)** in Halifax E-mail: atggrp@geocities.com Web: www.geocities.com/WestHollywood /7557/

**VALLEY PRIDE (KENTVILLE)** E-mail: mike.giffin@ns.sympatico.ca Web: www. geocities.com/WestHollywood/ Heights/2377/

## PUERTO RICO

**SIDA DE PUERTO RICO:** PO Box 36-4842, San Juan PR 00936-4842. Phone (787) 782-9600. Fax (809) 782-1411. HIV/AIDS outreach organization.

**SIDA DE PUERTO RICO:** Calle 16 SE #1200 Caparra Terrace, Rio Piedras PR 00921. Phone (787) 782-9600 Fax (787) 782-1411. HIV/AIDS outreach organization.

**SIDA DE PUERTO RICO:** Calle Estrella #30, Ponce PR 00731. Phone (787) 844-9600. Fax (787) 841-1485. HIV/AIDS outreach organization.

## MEXICO

**GUADALAJARA, JALISO, MEXICO 44190.** Cris-Lida E-mail: crisalidagdl@usa.net or www.geocities.com/WestHollywood/Village/5613/ AgrupaciUn Mexicana de Travestis, Crossdressers, Transgenderistas y Transexuales. Soporte, Apoyo y Servicios VISITANOS!

## SPAIN

**BARCELONA: COLECTIVO DE TRANSEXUALES DE CATALUNYA (CTC)** Meeting Mondays 7-9pm, Tel: 34 93 3005946, E-mail: lenaimoi@pangea.org Mailing Address: Apartado de correos Num. 32081, Barcelona Spain 08080

**MADRID: CLINICA ISADORA,** Pirineos 7, Madrid, spain Tel: 34 91 3111000, Fax: 34 91 3116238, E-mail: isadora@omc.telprof.es Coordinator: Empar Pineda Mon-Fre 10:30am—5pm. Director: Dr. S.Z. Chami. Surgeons: Dr. Chami and Dr. Hage from Free University of Amsterdam.

**TS—COLETIVO DE TRANSEXUALES DE CATALUNA:** C. Balmes, 70, lo la, 08830 Sant Boi de Lobregat, Barcelona. Phone: 08080 3454 6398 Wed. 7.30-9 pm. Please speak Spanish.

**TS/FTM/MTF—IDENTIDAD DE GENERO:** Apartado 3023, Granada 18080. Non-profit support group.

## ARGENTINA

**TS—TRANSSEXUALS FOR THE RIGHT OF LIFE AND IDENTITY: TRANSDEVI,** Casilla de Correo 151, C.P. 1748 Gral. Rodriguez, Buenos Aires.

## BRAZIL

**TS—PURPURINA (GLITTER) PROJECT:** Katia Monteiro, no. 55 Rua DA Gloria, #30, Gloria, Rio de Janeiro. Phone: 02-252-4757. FAX: 02-227-5944. Educational outreach.

AIDS awareness, referrals.

**TS—GRUPO BRASILEIRO de TRANSEXUAIS (Brazilian Transsexual's Assoc.):** Caixa Postal 1097, Cuiaba-MT 78.005-970.

## AFRICA
### NIGERIA

**TRANSFORMATION SECOND SELF:** c/o Jane Enuneku, KM 4 Idiroko Road, PO Box 1006, OTA, OGUN STATE, WEST AFRICA. Tel: 039-722615 Fax: 039-722467

### SOUTH AFRICA

**PHOENIX:** c/o Desiree Dexter, PO Box 1332, Springs, 1560, Gauteng. Phone: +27111 362 5247.

**SATRU: (S. AFRICAN TRANSEXUAL RESEARCH UNIT)** PO Box 87283, Houghton, Johannesburg 2041.

### ENGLAND

**ALL—AGENDER:** Vinnie or Suzanna, c/o Inpatients Advocacy Service, Aldermands Lodge, The Caludon Centre, Walsgrave, Coventry, CV22TE, UK.

**TV/TS—TRANSESSEX:** POB 3, Basildon, Essex SS14 1PT. Tel: (01268) 583761 E-mail: stacy@transessex.nildram.co.uk. Support.

**TV/TS—TRANS-YORKS:** c/o 17-21 Chapel Street, Bradford, UK, BD1 5DT. E-mail: info@trans-yorks.org / Web: www.trans-yorks.org. Trans-yorks is a Yorkshire-based network of transpeople providing free membership, information, social events, and support services for transgendered people and their partners.

**TS—AIS SUPPORT GROUP:** 2 Shirburn Ave., Mainsfield, Notts., NG18 2BY. E-mail: 100572.2376@compuserve.com.

**TS—MANCHESTER** Support Group forming for non-op/pre-op/post-op TS's. All new members welcome, please contact Jol <LexMacx@aol.com>

**TS—INNER-ENIGMA** (Manchester based TS Support Group) have a Monthly Speech Therapy Session for very low cost, that is open to ALL TS people. It is held in Unity House, the Lesbian and Gay Foundation Building,15 Pritchard Street, off Charles Street, Manchester, M1 7DA. Info: TV/TS Helpline in Manchester (0161 235 8005) or the LGF Building (0161 235 8035). E-mail: Suzanne Read sexy.sue@ntlworld.com Web: http://www.inner-enigma.co.uk

**TV/TS—BEAUMONT SOCIETY:** 27 Old Gloucester Street, London, WC1N-3XX. Phone: +44 (0) 1582-412220. 24hr information line. Web: http://hometown.aol.com/bmontsoc/index.htm Membership fee. Support group

**BEAUMONT SOCIETY PARTNERS' GROUP:** phones: +44-1223-441246 (South) , +44-1203-717528 (Central & Wales) .

**GENDYS NETWORK:** BM Gendys, London, England DE56 1DE, Phone: 01773 828973, E-mail: jedbland@mcmail.com Web: www. gendys.mcmail.com/ Group for MTF & FTM.

**TS—CHANGE:** BM Box 3440, London WC1N 3XX. Phone: +44-0-1303-259543. E-mail: TS1CHANGE@AOL.COM. Web: users.aol.com/ts1change/private/homepage.htm.

**FRIENDS MERSEYSIDE:** 36 Bolton Street, Liverpool, L3-5LX. Phone: +44-151-709-3181, Fri. 7.30-9 GMT.

**FTM NETWORK [also PRESS FOR CHANGE]:** BM Network, London, WC1N 3XX. Phone: +44-161-423-1915, Wed. 8pm-10.30 pm Wed. GMT

E-mail: s.t.whittle@mmu.ac.uk. Web: www.pfc.org.uk/press for change. Support, political lobbying and education group.

**THE GENDER TRUST:** BM Gentrust, London, WC1N-3XX. Tel:+44-1305-269222 before 10 pm GMT. Overseas Representative, Dorothy Francis, The Gender Trust, 3 Hartington Villas, Hove, BN3 6HF, ENGLAND.

**TS—GENDER IDENTITY CONSULTANCY SERVICES:** Phone: +44-1071 244 6090, FAX: 0171 244 6090. E-mail: GICS@aol.com.

**INTERNATIONAL GENDER TRANSIENT AFFINITY:** Box 2, 1 Banks Building, School Green Road, Freshwater, Isle of Wight, P040-9AJ. Human rights/research.

**MERMAIDS:** BM Mermaids, London WC1N 3XX. Group for children and teenagers with gender dysphoria and their families.

**TV—NORTHERN CONCORDE:** M60 1LN, Manchester E-mail: JennyB@Concord.nwnet.co.uk

**TS—NEW GROUP FORMING:** We are forming a splinter group from Northern Concorde and will hold our first meeting on May 1st 2000 upstairs at the Hollywood Experience, BloomStreet, Manchester from 7-00 - 11-00pm in the upstairs back bar. It is hoped that we will become a TS support group for anyone who is not TV, but rather non-op/ pre-op/ post-op TS. All new members will be welcomed. Jol (LexMacx@aol.com)

**OUSU TRANSGENDER GROUP:** Oxford University Student Union, Little Clarendon Street, Oxford. Phone: +44-1865-270777.

**ROSE'S CLUB/repartee:** P.O. Box 186 Barnsley, South Yorkshire, S73 oyt, England, Tel/Fax +44 1226 754252. E-mail: roses@repartee.co.uk. URL: http://www.repartee.co.uk. Support for transgendered and partners + magazine and newsletters.

**VANITY CLUB UK FOR GIRLS ON THE INTERNET:** Provides friendship and contact with others for those wishing to get out and enjoy being T. For details, Web: http://www. geocities.com/westhollywood/village/7604/

**THE WAYOUT CLUB**, PO Box 70, Enfield, EN1 2AE England. Tel: 0208 366 0517 or 07778157290. E-mail: Vicky@wayout-publishing.com. Web: www.wayout-publishing.com Steffan and Vicky Lee host possibly the worlds best night out for TVs TSs. Drag plus friends and family. EVERY week with a Floor Show or Wild Event. Dance & Dine amongst a friendly, clientele—of every age, race, sexuality and gender.

### IRELAND

**TRANS-GENDER ARCHIVE:** c/o Dr. Richard Ekins, University of Coleraine, County Londonderry, Northern Ireland, BT52 1SA Library and archive reference resource and research. +44 1265 44141.

**BELFAST BUTTERFLY CLUB**: Northern Ireland, P.O. Box 210, Belefast BT1 1BG +44 1585 430408

### SCOTLAND

**CROSSLYNX:** c/o SGLS, PO Box 38 Glasgow, G2-2QF. Phone: +44-141-221-8372. HelpLine: +44-141-332-3333.

**BEAUMONT SOCIETY PARTNER'S GROUP:** phones: +44-01389-380389.

### WALES

**SOUTH WALES TV/TS GROUP:** c/o Martina Rees, 56a Kinross Ct, Ridgway Road, Llan-Romney, Cardiff, VF3-9AE.

### FRANCE

**ASSOC. BEAUMONT CONTINENTAL: ABC,** BP-3, F-68350 Didenheim.

**ASSOCIATION D'AIDE AUX TRANSEXUELS: AAT,** Maison des Associations, 93 La Canabiere, 13001 Marseille.

**ASSOCIATION DEVENIR FEMME:** Les Terrasses du Mediterranee, 13006 Marseille.

**ASSOCIATION DU SYNDROME DE BENJAMIN:** Relais 59-59 avenue Daumesnil, 3 r Keller, 75012, Paris. 01 43 47 2125.

**CARITIG: B.P.** 17-22, 75810 PARIS CEDEX 17, FRANCE. Phone 33-1-42-27-42-28. Fax 33-1-64-31-05-82. Web: http://www.intersocial.org/caritig. Center for assistance, research and information on transsexuality and gender identity.

### SWITZERLAND

**TV-TS—TRANSPERSONA** Postfach 6788, Zurich. Switzerland CH-8023 E-mail:transpersona@hoymail. com URL: http://www.geocities.com/WestHollywood/Park/4111. Open membership. Monthly meetings. Membership fee.

**TS—SELBSTHILFE GRUPPE:** Postfach 92, CH-9008 St. Gallen.

**KONTAKFORUM FEMME TRAVESTIE:** Postfach 6788, CH-8023, Zurich.

### GERMANY

**IS—AIS SELBSTHILFEGRUPPE:** Postfach 7, 71201 Rottenburg am Neckar. (Fluent English, German.)

**BODY AND SOUL:** c/o KIBISS KISS. Hanover. Phone: +0511/666567 oder Stefanie 0511/457347.

**TV/TS—CHELSI E.V.:** Treff Sachsen, Roesslerstr. 9, 09113 Chemnitz. Phone: +49-371-50094 (Friday only) . FAX: +49-371-55867.

**CLUB NEUES LEBEN NOVA:** PO Box 710232, 80634 Munchen. Phone: +49-089/7916643, 6-6:30 pm (CET) . speak German.

**SELBSTHILFEGRUPPE FRANKFURT AM MAIN:** Postfach 10 10 46, 63010 Offenbach. Tel. 069/8001008.

**TV/TS—GEREDE E.V.:** Treff Sachsen, Wiener Strasse 41, 01219, Dresden. Phone: +49-351/4640220 (Friday only) .

**INFORMATIONS KONTAKT UND VERMITTLUNGSSTELLEFUR TRANSSEXUELLE MENSCHEN IN BADEN WURTTEMBERG E.V.: IKV,** c/o AOK Karlsruhe, Kriegstr. 41, D-76133, Karlsruhe. Phone/FAX: +49-721-62-3382.

**LEBENSBERATUNG FUR TRANSEXUELLE MENSCHEN IM SAARLAND:** c/o Dr. Waltraud Schiffels, Schlossstr 6, D-66117, Saarbruecken. Phone: +49-0681-583912

**SELBSTHILFEGRUPPE FUR TRANSSEXUELLE MENSCHEN IN TUBINGEN: DAGMAR KALTENMARK,** c/o Sozialforum, Tubingen e.V., Paulinenstr. 25, D-72072, Tubingen.Phone:+49-7472-6048.E-mail: 100722.3070@compuserve.com.

**SELBSTHILFEGRUPPE:** Monika Lusche, Muehlstr. 26, 74399 Waldheim. Phone: +49-7143-33502. Astrid Votz, Forstr. 10, 71111 Waldenbach. Phone: 07157/8222. E-mail: 10722.3070@compuserve.com or 10157.1116@compuserve.com.
**SONTAGSCLUB E.V.:** Rhinover Strasse 8, D-10437, Berlin. Phone: +49-30-208-2035 (Friday 6-8 CET) . E-mail: kasimir@inf.fu-berlin.de.

**INTERESSENGEMEINSCHAFT TRANSSEXUELLE GRUPPE IN DER SEKIS:** Albrecht-Achilles-Str. 65, 10709 Berlin. Phone: 030/8926602.

**TRANSIDENTITAS:** Postfach 10 10 46, 63010, Offenbach. Phone: +49-69-800-1008.

**TRANSSEXUELLEN-ARBEITSKREIS:** c/o HUCH, Westring 278, D-24116, Kiel. Phone: +49-431-17090. FAX: 431-17099.

**TSH ESSEN:** c/o Claudia Peppen horst, Caesarstr. 34, D-45130, Essen. Phone: +49-201-786899.

**TSH MUNSTER:** c/o MIKS, Herwarthstr 2, 48143 Muenster. Phone: +49-251/511263, Claudia Scholz.

**TS GRUPPE HAMBURG:** Christian Susan Black, Nubeblerkamp 13a, 22175 Hamburg. Phone: 040-754-4323.

**TVV:** PO Box 1148, D-65780, Hattersheim.

**TS—VIVA TS SELBSTHILFEGRUPPE MUNCHEN e.V.:** Obere Muhlstr. 22, D-81247, Munchen. Phone: 089-89-16 19 65 6-6:30 pm CET. Please speak German.

**TS—SELBSTHILFE BIELEFELD:** C/0 Praxis fuer Beratung und Psychotherapie, Herrn Detlef Kunert, Karl-Eilers-Str. 1, 33602 Bielefeld. Phone: 0521/63623.

**TS—SELBSTHILFEGRUPPE BONN:** c/o SEKIS Bonn, Lotharstr. 95, 53115 Bonn. Phone: 0228/221754.

**SHG DUESSELDORF:** c/o Stefanie Sander, Pleistr. 1, B-4731 Eynatten/Belgian. Phone/FAX: 0032/87852833.

**TS—GRUPPE:** c/o AIDS-Hilfe Thueringen, Postfach 50, 99001 Erfurt. Phone: 0361/7312233.

**TS—ANGEHOERIGENGRUPPE AWO-BERATUNGSZENTRUM:** Luetzow-Str. 32, 450101 Essen. Phone: 0201/312051, 0201/312052.

**TS—SELBSTHILFE GOETTINGEN, TS IN PRAXIS DR. WIEDEKING:** Buehlstr. 28a, 37037 Goettingen. Phone: 0551/46755.

**SHG-HEIDELBERG:** Andreas Kress, Postfach 103766, 69029 Heiderlberg.

**TRANSIDENTITAS e.V. SHG KOBLENZ:** c/o Joana, phone: 0261/45040.

**TRANSEXUELLENGRUPPE KOELN:** c/o Karin, phone: 02196/1739.

**PRO FAMILIA SACHSEN:** c/o Prof. Dr. L. Aresin, 04315 Leipzig. Phone: 0341/61530.

**TRANSIDENTITAS e.V. SHG:** c/o Christoph, phone: 0391/5614616.

**SHG MANHEIM:** Andreas Tremmel, Postfach 1242, 67370 Dudenhofen.

**TRANSIDENTITAS e. V.:** WUF-ZENTRUM, Niggelweg 2, 97082 Wuerzberg, jeden4.

### AUSTRIA

**TRANSX-VEREIN TRANSGENDER:** PO Box 331, A-1171, Wien.

### BELGIUM

**FRANJEPOOT:** Postbox 53, B-2100 Deurne 1.

**GENDERSTICHTING (BELGIUM GENDER FOUNDATION):** Pluimstraat 48, B-8500, Kortrijk. Phone: +32-56-21-9541 (M-F 9-11:30 am, 1-4:30 pm, M & W to 8 pm) .

**TS—VERVLIET JESSICA:** Ravalsvarg Sdraad #372100, Daurna, Belgium. Support.

## DENMARK

**FPE-NE DENMARK:** Postboks 3o1, DK-1504 Copenhagen V. E-mail: FPE-NE.DK@dk-online.dk. Web: http://www2.dk.online/users.fpe-ne.dk.

**TRANSVISION:** PO Box 280, DK-1502, Copenhagen V.

**TRANSPAL:** c/o Jen Christiansen, Ostergade 20 E DK 9870 Sindal Phone/fax: -011 45 98935253. Social.

**CD/TS/TG—TRANSVESTIFORENIGEN I DANMARK: TID,** Postbox 9071, 1309 Kobenhavn K. Contacts: Solveig, chairwoman, +45 44999920, Fax +45 44959573. Fyn Mirell, +45 64801810, phone & fax. Jylland Cille, +45 97742299, phone & fax. E-mail: tid@danbbs.dk. Web: http://www.danbbs.dk/~tid. The club is open to other "Ts" also but, the main focus is on crossdressing.

## ITALY

**ALL—ARCITRANS NAZIONALE:** Via Torricelli, 19—20136 Milano. Tel: +39-2-894-01749 (Wednesdays 8-11pm) , E-mail: arcitrans@iol.it. Contact: Mirella Izzo. T-civil rights group.

## NORWAY

**FPE-NE NORWAY:** Box 1968, Vika, N-0125 Oslo.

**EUROFANTASIA:** Box 442, N-4301 Sandnes. Phone & FAX: -47-51-66-24-22. E-mail: jennys@transgender.org.

## SWEDEN

**TS—BENJAMIN:** PO Box 9083, S 102 71, Stockholm. Phone: +46-40-611-9923, Tues. 7-9 pm CET.

**FPE-S SWEDEN:** Box 49029, S-400 64 Gothenburg. Phone: +46-8-34-1316.

**PHI PI EPSILON SVERIGE:** Box 529, S-101 30 Stockholm. Phone: 08-604-13-93. Web: www.fpes.org.

## FINLAND

**DREAMWEAR CLUB:** Box 159, FIN-80101 Joensuu. E-mail: dreamwear@seta.fi Web: www.sgic.fi/~kjl/dreamwear.html

**TRANS SUPPORT CENTER** (mail and office) Hietalahdenkatu 2 B 16, FIN-00180 Helsinki Phone: +358-9-612 3243 Fax: +358-9-612 3266 E-mail trans.tuki@seta.fi Web: www. sgic.fi/~jase/ttp. Open during the day and most evenings, all transgendered welcome. Open house coffee evening every Thursday from 7pm until 9 pm

**SETA:** c/o Trans Center, Box 135, FIN-00251 Helsinki. Phone: +358-0-2411-135. E-mail: ekt@seta.fi.

**TS—TRASEK RY.** Hietalahdenkatu 2 B 16 00180 Helsinki. E-mail: trasek@hotmail.com.

## NETHERLANDS

**TS—AIS SUPPORT GROUP:** (038) 269845. (Fluent English, Dutch.)

**TS—WERKGROEP TRANSSEKSUALITEIT GRONINGEN:** EENDRACHTSKADE NZ 19, 9718 BB GRONINGEN, +31-(50) 527-35-89 Contact H.H VISSCHER, E-mail: francina@worldaccess.nl.

**HOMODOK LESBISCH ARCHIEF AMSTERDAM,** Nieuwpoortkade 2a, 1055 rx Amsterdam, Tele: 020-60-60-712, FAX: 020-60-60-713, E-mail: info@homodok-laa.nl, Web: www.homodok-laa.nl

**GENDERTEAM AMSTERDAM:** Prof. Dr. L.J.G. Gooren, Dept. Endocrynology/Andrology, Free University Hospital, PO Box 7057, 1007 MB, Amsterdam. Phne: +31-020-444-0542 ext. 199. FAX: 444-0502.

**FTM—HET JONGENSUUR:** Binnenkadijk 178, 1018 ZH Amsterdam. Phone: +31 020-6221710.

**TV/TS—LANDELIJKE KONTAKTGROEP TRAVESTIE EN TRANSSEKSUALITEIT: LKG T&T,** Postbus 11575, 1001 GN Amsterdam. Phone: +31 10 -453-18-93. E-mail: Rosalind@xs4all.nl.

**NEDERLANDSE VERENIGING HUMANITAS:** PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. MTF, FTM self help groups.

**FTM—MANNENGROEP:** c/o Humanitas, PO Box 71, NL-1000 AB Amsterdam. Phone: +31 020-5231100. FTM support group.

**MTF/SO—WERKGROEP FACET:** Rode Kruislaan 61, NL—5628 GB Eindhoven. Phone: +31-40-241-5475.

## TURKEY

**LAMBDA ISTANBUL,** PK 103 Goztepe, Istanbul. Fax 90.212.224.3792.

**TV/TS—SEXUAL LIBERTIES:** Use the above mailing instructions for Travesty/Transsexualle, c/o Iskendar Savasir. Educational outreach for all Islamic countries.

## PAKISTAN

**KHUSRA OF PAKISTAN:** c/o Muhamid Aslam Khusra, PF-34 Abbotabad Hockey Stadium, Abbotabad. Phone: +92-5921-6158 (leave message) or 5921-2858.

## BANGLADESH

**YOUTH APPROACH:** 3, Purana Paltan, Dhaka-1000, Bangladesh. Phone: 88-02-7555321. E-mail: yadc@bangla.net.

## CZECH REPUBLIC

**CZECH TRANSFORUM,** prague, E-mail: oskar98@writeme.com Web: www.fortunecity.com/village/newcompton/153 Supporting organization for Czech and possibly Slovak transsexuals. first in the Czech Republic. Just starting to work.

## POLAND

**THE ASSOCIATION FOR PROTECTING AND HELPING THE TRANSGENDERED PEOPLE "DESTINY".** Its headquarters is located at the following address: ul. Kombatantow 5G/1, 80-464 Gdansk, Poland. Phone number: 48 (58) 346-52-54. "Destiny" is a TS support group with heterosexual members, too. The main goal of the Association is to offer the help and support to people who are stigmatized with the Gender Dysphoria.

## RUSSIA

**TV/TS—ICE AND FIRE MOSCOW:** Margaret Mankevitch, c/o Masha Oleheva, 95-1-36 Vernadsky Ave., 117526, Moscow. Write Directly to Margaret Mankevich. DO NOT PUT GROUP NAME OR TITLE ON ENVELOPE

**TV/SO—FPE LATVIA:** Elga Remes, Jurmala, 15, PO Box 17 LATVIA LV 2015.

**TV/TS/GLBT/CD—CORN-FLOWERS,** The Russian Society at the Volga River's Area: c/o Yuri Kumykov, PO Box 10, Saratov RUSSIA. Social group.

## AUSTRALIA
## NEW SOUTH WALES

**FTM—BOYS WILL BE BOYS:** PO Box 1349, Strawberry Hills, 2012. Tel:+61-02-319-2034.

**THE GENDER CENTRE INC.:** PO Box 266, Petersham, NSW 2049. Telephone:+61-02-9569-2366. E-mail: gender@rainbow.net.au. Support group, counseling, referrals, accommodations, HIV information/materials.

**CD—LES GIRLS:** PO Box 504, Burnwood, 2134.

**SEAHORSE SOCIETY NSW:** PO Box 168, Westgate, NSW 2048. Telephone: +61-02-9716-9439 (Thurs. eve.) . E-mail: seahorse@cia.com.au

**SEX WORKERS OUTREACH TRANSGENDER SUPPORT PROJECT: SWOP,** PO Box 1453, Darlinghurst 2010. Phone: +61-02-212-2600; FAX : 212-3978.

**TRANSGENDER LIBERATION COALITION: TLC,** PO Box 208, Kings Cross, 2011. Phone: +61-02-358-5664.

## QUEENSLAND

**IS—MARY RUSSELL:** PO Box 3371, Logan Hyperdrome, Loganholme, 4129.

**AUS. TRANSGENDERIST SUPPORT ASSOC. INC.: ATSAQ,** PO Box 212, New Farm, 4005, Phone: +61-07-846-3787 (24-hour helpline) , 236-2400, FAX 236-2398.

**FTM—BOYS WILL BE BOYS:** PO Box 212, West End, 4005, Phone: 07-846-3787.

**GENDER CLINIC:** 484 Adelaide Street, Brisbane, 4000. Phone: +61-07-839-8262.

**AUSTRALIAN TRANSGENDER SUPPORT ASSOC.:** PO Box 212, New Farm, Brisbane, QLD 4005. Phone: +61 03-846-3787. Fax: +61 03-254-2680. Support group, professional services and referrals, 24-hour help line.

**SEAHORSE SOCIETY OF QUEENSLAND:** PO Box 574, Annerley Brisbane, 4103. Phone: 61-7 38922124.

**SELF HEALTH FOR QUEENSLAND WORKERS IN THE SEX INDUSTRY: SQWISI,** PO Box 689, West End 4101. Phone: +61-07-844-4565. FAX: 844-8840.

## SOUTH AUSTRALIA

**CARROUSEL CLUB INC:** a non-profit group that provides a social outlet and support for crossdressers and transsexuals of all ages and nationalities. PO. Box 721, Marleston SA 5033, Australia. Phone Michelle 61 8 8281 6190 or Carol 61 8 8289 2409

**TRANSGENDER INFORMATION SERVICE OF SOUTH AUSTRALIA:** Contact: Lana Barlow, 8 Mawson Rd, Meadows, South Australia, 5201

**CHAMELEONS GROUP:** PO Box 907, Kent Town, 5071. Phone: +61-08-362-1611.

**SOUTH AUSTRALIA TRANSSEXUAL SUPPORT:** Phone: +61-08-362-3223, Gayline; 362-1611, Jenny.

## TASMANIA

**TS—TASMANIAN TRANSGENDER SUPPORT GROUP—**PO Box 2150, Hobart, Tasmania 7001, Australia.

## VICTORIA

**CHAMELEON SOCIETY OF VICTORIA INC.:** PO Box 500, Williamstown, Victoria 3016. Phone: 61-3-93159172. E-mail: lynne@melbpc.org.au.

**FTM TS—BOYS WILL BE BOYS:** PO Box 328, Northcote, 3070.

**GENDER DYSPHORIA CLINIC AT THE MONASH MEDICAL CENTRE:** Clayton Campus, 246 Clayton Road, Clayton 3168. Phone: +61-03-955-1437, ask for Dawn.

**SEAHORSE CLUB of VICTORIA, INC.: GPO** Box 2337V, Melbourne, Victoria 3001. Phone: +61 359-711-684. Support group.

**TRANSGENDER LIBERATION AND CARE: TLC,** PO Box 1674, South Preston, 3071. Phone: +61-394-811-506, ask for Sharon. E-mail: gayle@melbpc.org.au.

## WEST AUSTRALIA

**CHAMELEON SOCIETY:** PO Box 367, Victoria Park, 6163. Phone: +61-01-577-1753.

**GENDER COUNCIL OF AUSTRALIA (W.A.) INC.:** PO Box 58, Victoria Park, 6110. Phone: +61-09-362-5447.

**WATS SUPPORT UNITY AND PRIDE: WATSUP,** PO Box 771, Doubleview, 6018.

## NEW ZEALAND

**IS—INTERSEX SOCIETY OF NEW ZEALAND:** PO Box 9196, Wellington. Phone: +6 4 4727386, FAX: +6 4 4727387.

**ALL—AGENDER NEW ZEALAND,** PO Box 27-560, Wellington. Phone: +64 025 5750914. New Zealand Support Group for all transgendered people.

**NEW ZEALAND GENDER DYSPHORIA FOUNDATION: NZGDF,** PO Box 2827, Auckland.

**TOPS:** PO Box 68-509, Newton, Auckland. Phone: +64 9 3666 106. Fax: (09) 3666 106-8462 549. Support group and trans friendly medical clinic.

**O.N.T.O.P. WELLINGTON:** Ongoing Network Transgendered Outreach Project. P.O. Box 11-412, Manners Street, Wellington, NZ E-mail: ontopnz@pacificwest.com Web: http://welcome.to/ontopnz A project of the "New Zealand Prostitutes Collective". provides support and information to the transgender sex industry workers community as well as referrals to other support networks.

## JAPAN

**ELIZABETH CLUB:** 5-32-18 Kameido, Koto-ku, Tokyo 136. Phone: +81-3-3683-6092.

**ELIZABETH NAGOYA SHOP:** 1-13-15 Noritake Nakamura-Ku, Nagoya-shi 453.

**FTM NIPPON:** c/o Adachi-Ku, Adachi-Nishi-post office, Tokyo 123. E-mail: ftm-japan@mxm.meshnet.or.jp. Support group and professional services. Newsletter is in Japanese only. Correspondence in English is acceptable.

**ASIAN TS CLUB:** c/o FTM Nippon, Adachi-ku, Adachi-Nishi Post Office, Tokyo 123. Asian international TG

## TAIWAN

**FEMININE BOY'S CONCERN ASSOCIATION:** Contact: Peter Tehua Kao, 2F, #29, Lane 97, Chien-kuo Road Hsin-tein, Taipei, Taiwan, Tel.: +886-2-29112414. E-mail: peterkao @ tpts5.seed.net.tw

# GUIDELINES FOR CONTRIBUTORS

*Transgender Tapestry* is a magazine for and about crossdressers, transgendered, transsexual, intersexed, and other gender-variant persons, and those who support them.

## OUR READERS

Write for a general audience. Our readers include closeted and out people: crossdressers, transsexuals, transgenderists, intersexed persons, gay men, lesbians, bisexuals, heterosexuals, therapists, physicians, ministers, spouses and significant others, family members, and friends. Our readers span all ages, races, nationalities, religions, spiritualities, beliefs and opinions, and educational backgrounds. Your piece may be targeted for one group, but it should speak to the larger readership.

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We want original material. We rarely accept simultaneous or previous published submissions.

We're interested in ideas which have been previously under-explored. We accept submissions on gender issues of general interest, including: new (for some people) types of diversity; little-known information about transgender history; under-utilized resources and populations; personal struggles; social or medical issues; humor with an underlying message; and satire.

We want writing that challenges categories, presumptions, and accepted thought.

## HOW TO SUBMIT

We're modern folks. The best way to send materials is via e-mail. We get it immediately and we don't have to retype it. Besides, it's cool.

Please send your submissions to <*editor@ifge.org*>.Attach a file, using MIME encoding. These formats are acceptable for text files: Microsoft Word, WordPerfect, Rich Text Files (RTF), and Text. It's okay to send text in the body of an e-mail, but our Eudora Light mail reader doesn't recognize embedded codes.

Graphic images should be in TIFF, EPS, or JPG format.

Unless they're self-extracting, please don't send zipped files without clearing it with us beforehand.

No e-mail? Send a PC-compatible or MAC floppy to Dallas Denny, P.O. Box 33724, Decatur, GA 30033-0724.

We hate typing in text, but we understand some people can't afford or don't like computers, so believe it or not, we accept articles on paper.

Please include a brief biography with your submission.

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Be reliable. Make your word stick.

Be concise. Don't ramble, and don't try to tackle too much in one article.

Don't be heartbroken if we don't use your submission.

A rejection often has more to do with the theme or the space available in the magazine than the quality of the writing.

Photograph by Mariette Pathy Allen

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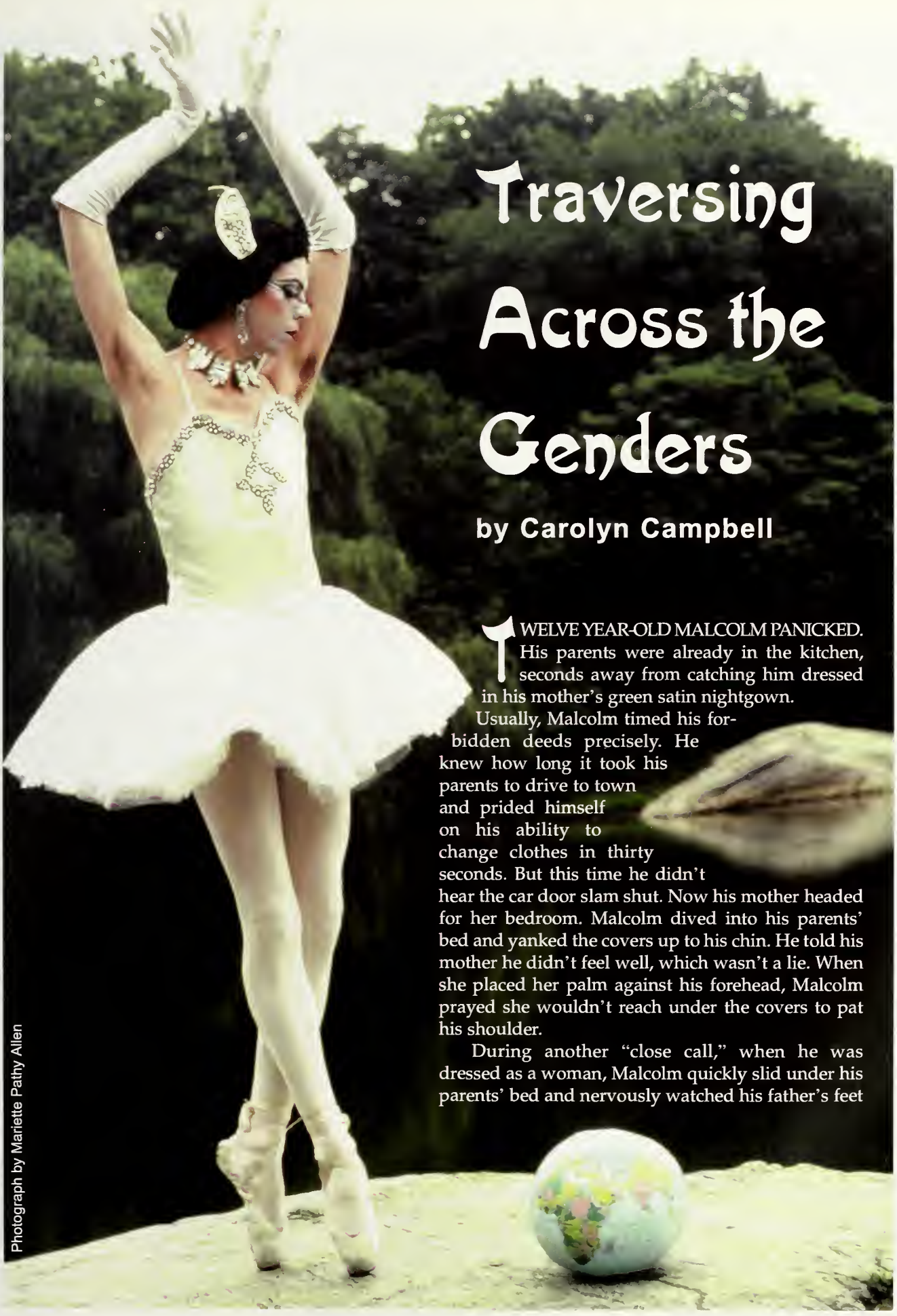

# Traversing Across the Genders

**by Carolyn Campbell**

TWELVE YEAR-OLD MALCOLM PANICKED. His parents were already in the kitchen, seconds away from catching him dressed in his mother's green satin nightgown.

Usually, Malcolm timed his forbidden deeds precisely. He knew how long it took his parents to drive to town and prided himself on his ability to change clothes in thirty seconds. But this time he didn't hear the car door slam shut. Now his mother headed for her bedroom. Malcolm dived into his parents' bed and yanked the covers up to his chin. He told his mother he didn't feel well, which wasn't a lie. When she placed her palm against his forehead, Malcolm prayed she wouldn't reach under the covers to pat his shoulder.

During another "close call," when he was dressed as a woman, Malcolm quickly slid under his parents' bed and nervously watched his father's feet

Photograph by Mariette Pathy Allen

inches away. Another time, he actually clung to a rope that hung from the ceiling of a shed where his unsuspecting family walked below.

Today, 36 years later, Malcolm regularly ventures out in female attire. He's comfortable scanning Penney's, Sears, or Nordstrom's, then taking women's clothes into the men's dressing room to try them on. If anyone questions him, he says he's "evaluating these items for purchase." Classy brocades are his favorites—he adds that the feel of fabrics and decorativeness of designs are what attract him to crossdressing.

As Deborah Dean, a name he borrowed from a high school girl he dated, Malcolm wears a below-the-shoulder brunette wig, skillfully-applied makeup, and a choker necklace with v-necked dresses. He dons a size ten women's shoe, but only a men's 9 when he wears men's attire as Malcolm. Women's clothes take up more than twice the width of his closet, but he says it's hard to say whether he spends more time dressed as Malcolm or Deborah. He feels like the same person inside either way. Malcolm is emphatic that he's sexually straight, happily crossdresses, and will never seek sexual reassignment surgery. "I've done things people consider macho—like riding a bike across the country from the Pacific to the Atlantic. I enjoy my "boy stuff" enough not to give it up."

Four years ago, he founded Engendered Species, a support group dedicated to providing friends, fun, and acceptance for both male and female crossdressers. He says he's talked to over 400 people who once felt, as he did, that they were the only person who does this. Engendered Species now has 160 members. Malcolm explains that one person in 20 crossdresses; 80 to 90 percent are heterosexual; many are married. According to a national survey, the Janus Report, 6 per cent of men and 3 per cent of women have had at least one experience with cross dressing. Both Malcolm himself and other national studies state that far more people are content with crossdressing than those who desire to permanently change sex. The vast majority like and will keep their original gender. Only 1 in 30,000 males and 1 in 100,000 females will undergo sexual reassignment surgery.

**WHILE HE HIMSELF HAS ONLY PURGED ONCE AND THROWN AWAY ONLY THREE OR FOUR ITEMS, HE'S SEEN OTHER MEN GO ON DOZENS OF "PURGE CYCLES," IN WHICH THEY THROW AWAY THOUSANDS OF DOLLARS WORTH OF FEMALE CLOTHES, WIGS AND MAKEUP—OFTEN ONLY TO BUY SIMILAR ITEMS LATER.**

Photograph by Mariette Pathy Allen

Malcolm says many men in their mid to upper 20's phone the organization for the first time. While four or five female crossdressers have joined, he says they feel far less need for a group and often don't even self-identify, because for decades it's been acceptable for women to wear pants, tee shirts, baseball hats, and other clothing typically worn by men.

When Malcolm himself meets a potential group member, he always dresses as a man the first time. He gives potential group members an expectation sheet where they agree to respect other's privacy and be a supportive force within Engendered Species.

Malcolm's girlfriend of two years, Tracy, says that dating him is sort of like having a boyfriend and a girlfriend at the same time. She remembers clearly the night Malcolm told her he is sometimes Deborah. "We were shopping at a thrift store and he held a couple of dresses up to himself and said, 'Well, I am a crossdresser.' I thought he was kidding," Tracy remembers. Yet he told her the truth later that night. "I'd never encountered anything like this before," she remembers.

"My greatest fear was that he was homosexual and would want to be female all of the time." She says he reassured her he only likes to dress as a woman on occasion. Now she accompanies him on dates whether he happens to be Malcolm or Deborah that night. "He's a little more quiet and refined as Deborah—but he's still the same person." She wishes they might marry and says his crossdressing doesn't bother her and she would never ask him to stop. "He's given me some clothes he thought were too small for

## MALCOLM EXPLAINS THAT ONE PERSON IN 20 CROSSDRESSES; 80 TO 90 PERCENT ARE HETEROSEXUAL; MANY ARE MARRIED.

him. Actually, he dresses better as a woman than I do."

Another Salt Lake woman, Connie, actually helped create her husband's alter ego, Tawni, about three years ago. The transformation began after they watched the film "To Wong Foo, Thanks For Everything, Julie Newmar" starring Patrick Swayze and Wesley Snipes dressed as women. Before that time they say they enjoyed good drag shows and female impersonators. "But this time, when he admitted this was something he wanted to try, I said, 'I'll join you and I'll help you,'" says Connie. "Tawni" thinks his crossdressing inclinations would have come out eventually, but probably emerged faster with his wife's help. He now dresses as Tawni about once every three or four weeks. He receives the most compliments when he wears dresses such as sundresses and shirtwaists, often in red shades that complement his tan. Because he is tall, he feels he looks best in long wigs, in a variety of colors. "Initially, it started as an erotic feeling, but it then became more of a growth experience in which I'm much more sensitive to my wife's feelings. It's also very much a stress reliever. Tawni doesn't have to worry about paying the bills or going to work. Her biggest concern is whether her makeup is on right."

Connie and Tawni have two grown children who "know of" but haven't yet met Tawni.

Not every wife accepts her husband's crossdressing tendencies so automatically. For 22 years, Carmen noticed that her husband John got edgy if she came home from work early. "He'd be really serious and not talkative and not look exactly happy to see me—when usually he was very affectionate. I'd think, 'What's the matter, can't I come home early to my own house?'" asks Carmen.

Other times, when she asked why he was upset, he'd say, "You just wouldn't understand." Then one night three years ago, John suddenly told her he couldn't take it any more and had to confess that he was a crossdresser. "I was totally in shock and couldn't believe it," Carmen recalls. She says that when her husband is not "in femme," he isn't feminine at all. "He walks and talks as macho as ever."

Too, she says John hardly seemed like the type to be interested in wearing womens' clothes. While Carmen describes herself as "a sharp dresser," she says John was totally uninterested in what he wore and she often urged him to groom himself better. "He's a

Davida and wife Corinne

Photograph by Mariette Pathy Allen

**"INITIALLY, IT STARTED AS AN EROTIC FEELING, BUT IT THEN BECAME MORE OF A GROWTH EXPERIENCE IN WHICH I'M MUCH MORE SENSITIVE TO MY WIFE'S FEELINGS."**

mechanic who never wanted to wear anything but Levi's and cowboy boots. If he forgot to comb his hair or there was a big hole in his pants or socks, that was okay with him. Lots of times I'd have to say, 'Why don't you shave?'"

John agrees that he and his femme alter ego Sandy are opposites as far as being meticulous. "The male side of me has a tendency to come home and throw the work pants on the floor. But with Sandy's stuff, I put it away all nice and neat and the clothes go back on the hangers. It's like I'm two different people—everything with Sandy is so precise."

He hid his inclinations from Carmen just as precisely for 23 years. While their hall closet is now 3/4 filled with the long wigs, blouses and long skirts he prefers, for years Carmen never knew he sometimes wore her clothes when she wasn't home.

On more than one occasion he was wearing a pair of her panties when he heard her enter the house. "I just pulled my men's pants up over them," he recalls.

Carmen is a self-described clothes horse who feels the fact that she has lots of clothes may have prevented her from noticing that any of them were worn while she was gone. After her initial shock, she weighed her options and decided to remain in her marriage. "I wish his crossdressing didn't exist, but I learned to live with it. It's a flaw—but don't we all have one?" She says John has been a good husband in other ways that tip the scale enough for her to remain his wife. "He's never been unemployed. He doesn't drink or do drugs. And everything we have put together has meaning—I love my house and my family. It's not worth it to destroy everything."

Today, Carmen accompanies either John or Sandy on outings—however he is dressed. Their daughter is also comfortable with her father's alter identity to the extent that she gave him a woman's cosmetic makeover as a Father's Day present this year.

"When I made a comment that the gift didn't seem appropriate for Father's Day," she said. "Whatever makes my Dad happy,'" says Carmen.

Malcolm and other crossdressers comment that sexual orientation differs from gender orientation. They use the phrase "Sex is between the legs and gender is between the ears." Yet coming to terms with their identities is often a struggle for many who

feel the tendency to crossdress.

Though he'd reached the point of taking female hormones, Ron decided to back away from crossdressing after a woman came into his life that he fell in love with. He stopped taking hormones and grew a beard. "I crossdressed once in a while all my life. But after I met this person, I decided I want to be with her more than do the other." A letter Malcolm received echoes similar statements. A man who was once very active in Engendered Species wrote, "After my relocation and subsequent meeting of a great gal, I am giving the more traditional lifestyle a try. So far, things are going well, as she is a wonderful lady, and being happy in life has relieved much of my stress which I think was affecting my previous decisions."

Malcolm also recalls a knock at his door when a man said, "I have some stuff for you if you want it. It's too good to throw away. See, I've decided to do something else." With that, he gave Malcolm hundreds of dollars worth of makeup, clothes and wigs. Malcolm explains that such behavior is called "purging." While he himself has only purged once and thrown away only three or four items, he's seen other men go on dozens of "purge cycles," in which they throw away thousands of dollars worth of female clothes, wigs and makeup—often only to buy similar items later. The members of Engendered Species joke that they have a free "purge service" through which they will accept discarded women's clothing—but will not give it back.

Besides accepting clothes, Engendered Species publishes a newsletter and holds two monthly meetings and a variety of other activities such as campouts and restaurant dinners. One regular meeting is private for those who have not gone public with their crossdressing. Some members hide their alternate identity and don't change to women's clothes (or men's) until they actually arrive at the meeting. The Engendered Species monthly newsletter includes a statement advising people to "Please feel free to show up an hour early if you need to change at the meeting to the other gender."

The other regular meeting is a monthly "Transgender Open House" held in a coffee house setting that is open to the public on what Malcolm describes as controlled, friendly turf. "This is an easy first step for someone going out in public in the gender of their choice." Other group activities include group camping, as in the movie "Priscilla, Queen of the Desert," and marching in the Pride Day parade for five years.

Malcolm explains that those who choose to keep this lifestyle hidden do so because of social ostracism. He's seen crossdressers lose wives, friends, and their standing in churches because of it. "Some religions are down on this and preach sermons against it, even though only one Bible verse, (Deuteronomy 22:5) says men should not wear the clothes of women," says Malcolm. (He notes that the same passage cautions against wearing wool and linen together and teenagers sleeping in church.)

Don Bell, supervisor of the sex crimes unit for Salt Lake City Police, explains, "Crossdressing is not illegal. In fact, we run into a great number of them all the time." He adds that "quite a number" of gay clubs have certain nights devoted to men dressing as women. "Usually, police encounter crossdressers because other people see them and pick on them," says Bell. Other than that, he says the only time a crossdresser would run counter to the law is if he were committing a lewd act, such as exposing himself, while crossdressed. "Even if a male crossdresser goes into a women's bathroom, that's not any worse than a woman who gets fed up with waiting in line at a sports event


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and decides to use the men's room. It's what they do while crossdressed that would make the difference."

Dr. Donald Strassberg, professor of psychology at the University of Utah, explains that the biggest problem crossdressers face is how others deal with the fact that they crossdress. "In my practice, I've seen women who discover that their husbands or boyfriends are crossdressers and have a great deal of difficulty with this. Our culture doesn't handle this very well—we don't know what to make of it. We tend to want people to fall into categories, and this complicates that for us." He says most crossdressers view themselves as men, have sexual relations with women, and are heterosexual. "For some of these men, crossdressing may be one of the earlier signs that the real issue is a gender identity issue—that they are really transsexuals. But for most, that's not it. For the majority, crossdressing seems to meet a psychological need that is not very well understood."

Because of this lack of understanding, some crossdressers greatly fear being "read"—which means having someone identify them as a crossdresser. Malcolm remembers his own fears gradually ebbing away after being read on several occasions. At 19, he walked across town for the first time wearing a wig, dress and women's shoes, navigating from shadow to shadow in hopes no one would see him. "I thought if I was caught, the whole world would collapse. I was sure electroshock therapy was waiting for me."

Years later, he was less agitated when "read" by a group of teenage boys who saw him walking as Deborah one night in downtown Salt Lake City. One boy threw a pencil at his head, hoping he would turn around. Finally, one yelled, "Hey! You're a transvestite." Though his heart was pounding, Malcolm was able to reply in a calm voice. "Yes, I am. I really want to know just how you found out, because you're very perceptive. I've passed hundreds of people tonight and no one noticed until you came along." He says the teen who initially read him was flattered by the compliment and almost smiled. "But then there was another to my left, not satisfied, who was inching around, perhaps to grab my wig." Hoping to head off an awkward moment, Malcolm quickly said, "Yes, it's a wig. I need this because I'm losing my real hair on my head faster than you will. Please don't pull it," he continued, "I don't want to waste time on an assault and battery gig and I do need this later to look good and surprise my girlfriend." He says the teens who confronted him seemed surprised by his frankness.

Over the years, he says he's gone from a place of fear to a place of confidence and ease. Yet he recognizes that his own acceptance of his fate isn't always matched by those around him "There are people who are afraid I might recruit people, especially kids. They think that by contacting me, someone will go down a slippery slope and become a crossdresser, too. That doesn't happen. Nearly every boy has touched some female clothing or tried it on. But if they aren't predisposed, they aren't going to repeat the behavior."

As comfortable as he is with his own state, he's just as quick to say that this isn't for everybody. He cautions those crossdressers who get into the lifestyle and immediately decide they want to have surgery to become female permanently to take their time instead. "They say that if they're a crossdresser now, getting the operation might be better. I tell them they need to learn how to make friends, get a job and navigate socially as the other gender before deciding if they really want to go through with this."

He's seen many that, like him, remain comfortable with their crossdressed state. "Today I commonly go out as my femme self, without incident. I interact with the public all the time. I find it not much different than doing the same as my male self. Being out is a powerful place to be."

▼

**Carolyn Campbell** is the author of the books *Love Lost and Found* and *Together Again: True Stories of Birth Parents and Adopted Children Reunited.*

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# Lakota Winkte

**by Kenneth Dollarhide, Ph.D**

I AM A MIXED BLOOD, ENROLLED OGLALA LAKOTA. I WAS BORN AND RAISED ON THE PINE RIDGE Reservation and lived in nearby border towns in both South Dakota and Nebraska. My earliest memory of seeing a winkte was as a child. I was with my grandmother at a ceremony at Pine Ridge. Perhaps I was ten or twelve years old. A child walked by us wearing a brown dress. Her hair was in tight curls; I think it was called a poodle perm. I asked my grandmother why that boy was wearing a dress. She said in so many words, "Hush. That is not a boy. She is a *winkte*. If you tease her, she will bring you harm and might even make you a winkte. So you must always treat her with respect and be kind to her." I didn't know exactly what my grandmother meant by a winkte, but I knew even then that the winkte had something to do with magic and mystery, and I wanted to find out about this power and how a boy became a girl and a winkte.

I began asking questions about the winkte, but everyone I would ask would tell me to run along and not be silly. Finally I asked my Uncle Eddie, who, other than his military duty, had spent his entire life on the reservation. He told me the winkte is only a sissy. I was disappointed and told him what grandmother said and that he was wrong. He smiled and sent me away. That November, when my birthday rolled around, he gave me a gift. I was so happy, just knowing it was the football I wanted. I tore open the box—it was a doll! My Uncle Eddie said I wanted to know about sissies, and so I must want a doll. I was not to receive another present from him until many years later, just before he died, when he gave me a beaded doeskin wallet and watch band made by a winkte.

What I didn't understand at the time was that winkte were not even discussed. Even today, there are those who would rather not have this tradition known or talked about. This is primarily because the early missionaries, the U.S. Government, and lay Christians demanded (and often continue to demand) the total destruction of other faiths and traditions. Thus, the historical and continuing attack upon native traditions, all in the name of bringing God and civilization to the heathens who had/have an open and tolerant society—something, perhaps, the missionaries lacked.

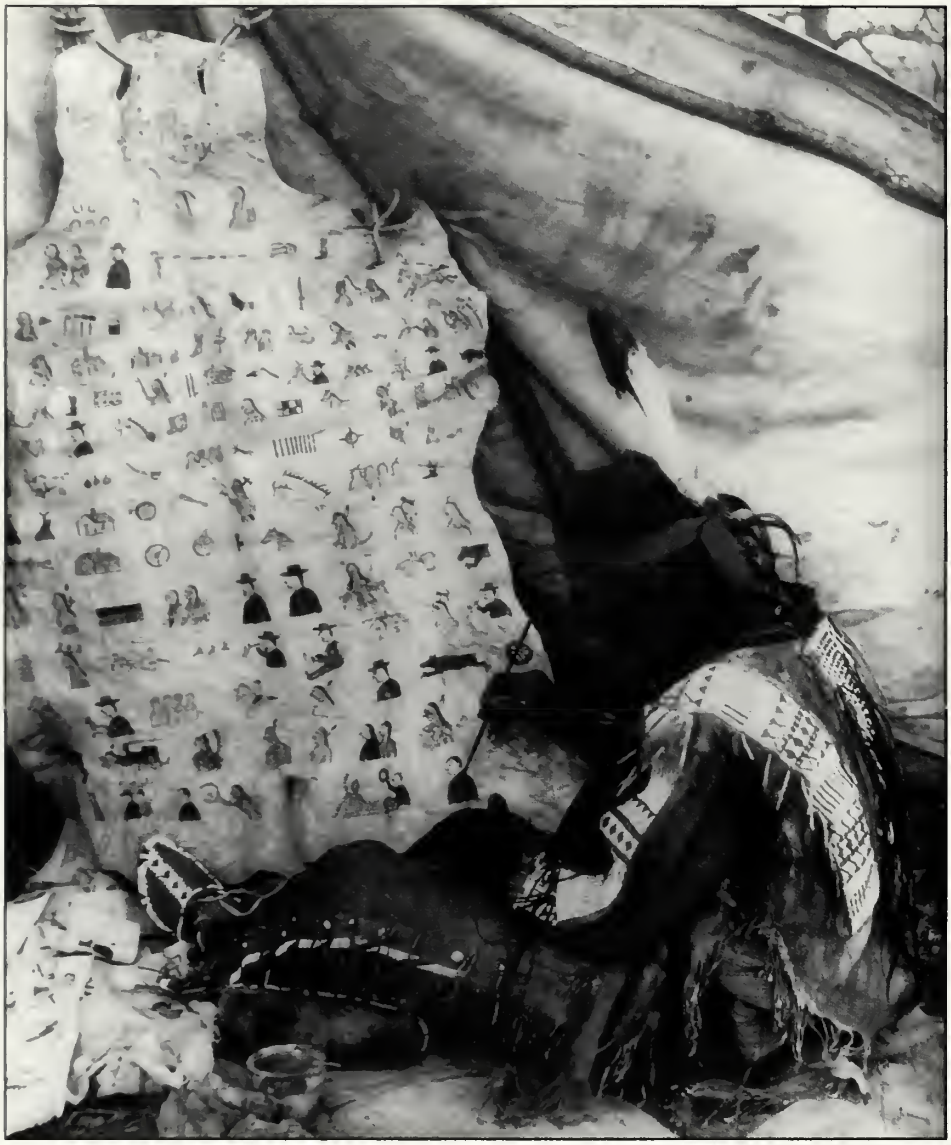
Leslie Marmon Silko describes the old Pueblo world view in her book of autobiographical essays, *Yellow Woman and a Beauty of the Spirit*:

> Before the arrival of Christian missionaries, a man could dress as a woman and work with the women and even marry a man without any fanfare. Likewise, a woman was free to dress like a man, to hunt and go to war with the men, and to marry a woman. In the old Pueblo worldview, we are all a mixture of male and female, and this sexual identity is changing constantly. Sexual inhibition did not begin until the Christian missionaries arrived. (p. 67)

I didn't think about the winkte again for a number of years. I was too busy with my life as a teenager and with growing up myself. After serving in the Army I started college on the G.I. Bill at the University of Nebraska. A friend, also a veteran, called one night and said he and his girlfriend Belinda were going to come by and pick me up to go get a beer or coffee. As I climbed into the back seat, I noticed a girl sitting there. I said, "Hi, my name is Ken." My friend turned around and said to me, "That is Charlie and he is a queer." Charlie laughed and said very little.

It turned out we lived near each other, and we gradually became friends. I was informed by my friend's girlfriend, Belinda, who was Charlie's mentor, that Charles preferred to be called Charlene and was a transsexual. Thereafter I always called her Charlene and used feminine pronouns to refer to her. She reawakened my earlier wonderings about winkte.

I began trying to learn more about the winkte, and returned to the stories, myths and legends of the Lakota people. Dreams and visions are central in Lakota society. Nothing takes place, be it hunting, war parties, or joining particular societies, without a dream or vision quest. The dream or vision may come in various



When an Omaha boy sees the Moon Being on his vision quest, the spirit holds in one hand a man's bow and arrows and in the other a woman's pack strap. When the youth tried to grasp the bow and arrows, the Moon Being crossed his hands very quickly, and if the youth was not very careful, he seized the pack strap, thereby fixing his lot in later life. In such cases he could not help acting the woman, speaking, dressing, and working just as Indian women used to do.

—Williams, 1986, p.29, quoting from James O. Dorsey, *A Study of Siouxan Cults*, Bureau of American Ethnology Annual Report 11 1889-90, p. 378.

forms: as an animal, as a spirit, as a person, or even as an inanimate object. These dreams and visions often determine one's place and role in society. There is, for example, the legend of the Double-Face Woman (*Anukite*). Those who dream of Anukite, who has both a male and female face, become experts in the handiwork of women: quillwork, beading, tanning, and dress making. The males who dream of her are required to choose between being male or female.

There are also those who dream of a *wakan win*, a sacred woman, or a buffalo cow (*pte winkte*). They are required to forever become a woman, marrying a man and doing women's work. Walter Williams describes this "choosing ceremony" in a discussion of the Omaha Indians, another Plains tribe.

It then becomes a spiritual and sacred duty and responsibility to fulfill this vision, whether one desires to be a winkte or not.

There were times however, that the Dreamer will/would resist this dream or vision until finally compelled to submit to it. If one resisted, something terrible would happen to the family, clan, or even the tribe. Sometimes one would submit only after a disaster forced one to accept his/her true nature. Lame Deer, a Lakota Holy Man said, "If nature (*Wakan Tanka*) puts a burden on a person by making the person different (*Wakan Tanka*), it gives that person a special spiritual power." (Lame Deer, p. 127).

The winkte tradition, among others, makes possible an inclusive Lakota society. No one, regardless of individual difference, is excluded from participating fully in the greater society. Indeed, among the Lakota, uniqueness and individual differences are seen as gifts and blessings from the Creator, placing the individual who possesses them in a central ritual role within the tribe. There are four classes of "holy" or "sacred—wakan" people: *Wapiyapi* (curers); *Wakan kaga* (performers); *wicahmunga* (wizards); and winkte (see William Powers, *Sacred Language*, p. 181ff.), all of whom have been given, by Wakan Tanka, unique gifts. Among the Lakota uniqueness is a blessing. This is why the Lakota can say, "Unlike white people, we Indian people throw no one away."

It is interesting that in several biographies many transgendered and transsexual women speak of rejecting their feminine nature; it is only after some crisis, emotional or physical or both, that they finally accept their true and authentic feminine nature. After accepting herself as trans, the author of these biographies will often report on how surprised she is at the number of people who accept her. This acceptance is possible only after she is willing to accept herself as herself. This is exactly what the Lakota mean when it is said that one must accept one's nature.

What does winkte mean? *Win* means "woman;" *kte* is an enclitic future tense, "will be;" winkte means "will be woman." It is known by the Lakota that the winkte are given certain kinds of powers by the Creator, Taku Wakan or Wankan Tanka. The winkte is a wakan person, a sacred person. She often has healing powers

and knowledge of medicines. She is the one who gives boys secret sacred names, she is often called upon to participate in the girls' ceremonies. She is known for her compassion and wisdom, and often young men and women go to her for advice and guidance in matters relating to the heart and love. She is also known for her profound love of children, and often is given children to raise. She often takes care of the elders. In addition, winkte were also known to be excellent small game hunters, but they did not go on buffalo hunts. They would, however, often go on warparties and were known to be very brave warriors. There is, indeed, a reference to a Crow winkte who fought with Custer against the Lakota at the Little Big Horn.

"Yes, a Crow woman fought with Three-Stars on the Rosebud, two of them did, for that matter; but one of them was neither a man nor a woman. She looked like a man, and yet she wore woman's clothing; and she had the heart of a woman. Besides, she did a woman's work. Her name was Finds-Them-and-Kills-Them. She was not a man, and yet not a woman," Pretty-Shield repeated. "She was not as strong as a man, and yet she was wiser than a woman. Two women, one of them not quite a woman, fought with Three-Stars, and I hope that you will put it in a book, Sign-Talker, because it is the truth" (Frank Linderman, *Pretty Shield, Medicine Woman of the Crows*, pp. 228-231).

Those who think the winkte are "sissies" are wrong.

Among the Lakota, indeed, among many tribes, one very important element in defining whether one is male or female is the functional role one has in the group. For example, a winkte may at times transcend the female role; that is, a winkte may participate in a war party, but she will always return to her functional role as a woman, beading, cooking, tanning, dress making, and picking berries.

Her humor is well-known and understood, as is her anger if she is abused too much. If one should anger a winkte, she may reveal the sacred, secret name, or she may give one a very public vulgar name. Let me give you just a couple of examples of her anger and power within the tribe. One comes from an account in 1780 that explains that "Slukela raka iwoto" ("Slukela bumped into raka"). (Walker, *Lakota Society*, p. 127). Haka is a stick game, and the person called Slukela gambled and lost all of his horses, weapons and all of his clothing playing raka. The name Slukela that has come down to us—and the only name that has come down to us by which this person is known—is a name given by a winkte. It means "skinned penis." There is an 1872 account of someone called Anog Onze who killed a couple of Crow Indians. This means, "Anus at Both Ends." (Walker, *Lakota Society*, p. 147). This name, I suspect adequately describes what a winkte thought of this particular man! Such is the power of the winkte.

The winkte is accepted because she is part of Creation. She may be unique, she may be different, but that uniqueness is what makes her sacred and honored by the tribe. To quote again from Leslie Marmon Silko: "Persons born with exceptional physical or sexual differences were highly respected and honored because their physical differences gave them special positions as mediators between this world and the spirit world." (p.67)

It seems to me that those who speak of the "two spirit" tradition and present this tradition as genuinely more complex and interesting than traditional binary stuff are still not adequately describing the winkte tradition because the two spirit notion still relies on sex organ relationships. Too often, even these scholars seem to still be focused on what's between people's legs and fail to understand that there is more going on when it comes to the winkte.

There are, among many Native Peoples, a notion of two sexes and four or more genders:

| | |
|---|---|
| Male sex organs | Male gender |
| Female sex organs | Female gender |
| Male sex organs | Female gender |
| Female sex organs | Male gender |

This is an interesting concept, and it goes very much against the traditional monotheistic two sex/two gender model—what can be called the binary notion of sex and gender that dominates Western society. It is this notion that led to the Two-Spirit concept that became popular about 1990 and is the term first used by gay American Indians.

I may be wrong, but it seems to me that much of the so-called Two Spirit Tradition focuses upon same-sex/same gender relationships. While I am not making any kind of value statement, I will argue that the winkte tradition has little to do with same-sex/same gender relationships—that in fact they were/are not same sex relationships.

Did traditional winkte take a husband or male lover? The answer is usually yes. Was this a same-sex relationship? I believe the answer is no. The reason this is not a traditional same-sex relationship is because the winkte is a gender woman and not a male. According to Lakota tradition, it is quite natural that a man would desire a woman and that a woman would desire a man. A winkte is a woman; she would, of course, desire a male partner. What is really important to note here is to remember the focus is not upon sex, but upon gender. The gender one is is much more important than the sexual organs one possessed. It is a same-sex relationship only and only if one buys into the binary, monotheistic model of sex and gender! If one understands the two sex/four gender paradigm, then one must understand that gender, that is, what one knows oneself to be, is much more important than the sexual organs one happens to possess. This is not to say that sexual organs are unimportant; clearly, in most cases they are important. However, sex organs alone cannot and do not make one a female or a male.

The sacredness of the winkte, that which makes her *wacasa*—sacred—has nothing to do with her sex organs, but everything to do with her gender. She is wacasa because she has the unique ability to see the totality of the world, not just from a male perspective, nor only a female, but from both! She is both male and female, and neither male nor female. She lives in a world that understands both and

denies neither. She lives in that unique sacred space where only she can be—that place where all of us existed before the beginning of gender and sexual differences.

When the winkte observes the world, when she confronts the world and all that appears in the world, she does not desire "to know" the world or even to transform the secrets embedded in creation; on the contrary, she is engulfed in the very mystery of existence and desires to emphasize those very mysteries, as mysteries. There is in the winkte a unique and dynamic relationship that exists between her, the *subject-knower*, and the universe, the *object-known*, that can be expressed only by accepting without question that very mystery that envelops the object, the world.

Sacred space does not mean she should walk about with head bowed and hands folded. Nor does it mean she is a goddess or priestess of some sort. Nor does it mean she can perform some sort of miracle. Her sacredness lies in her everyday ordinariness. The winkte are not seen as a threat to the society, but rather are seen, in the words of Marjorie Anne Napewastewin Schutzer, as "... an affirmation of humanity's original pre-gendered unity ... representative of a form of solidarity and wholeness which transcends the divisions of humans into men and women."

To be sacred in the Lakota way means to have one's feet firmly planted in the earth, to know who you are and to know where you are physically standing, and to know that place is sacred because you are standing there.

When our societies finally recognize the transgendered person as the person she/he is, we will open ourselves to the possibility of new, unique, wonderful, and as yet not completely realized contributions to society. By this recognition of the sacredness of the transgendered person, we will be able to recognize the sacredness in all humans. We will be able to live in a world where all possibilities exist, where it will be possible for all of us to see ourselves as something precious—and, thus, the violent outbursts of fear, ignorance and hatred will disappear and no one will have to fight for her/his place in society. Everyone will have a place, a special and sacred place. Indian people say, "Everyone is sacred; we have no throw-away people."

The transgendered, the winkte who observes herself, who reflects upon herself, and who recalls her near or distant past, instead of giving herself over to the ordinary activities

of life, is free to be herself. The failure to satisfy this need will and does compromise all possible equilibrium. Even if she incurs grave dangers in meeting this need, it is even more dangerous to refuse this summons, to be who one is born to be, a winkte.

To be a winkte, to be transgendered, has little to do with sexual orientation and a great deal to do with gender identity. To be transgendered is to deny the rigid binary of political monotheism and to embrace that which is sacred within. It is to open oneself to the totality of oneself and thereby to the Other.

The connection between the traditional notion of the winkte and the contemporary transgendered community, lies, I believe, in this spiritual realm where one accepts oneself, and this acceptance opens all other possibilities.

When society understands gender as a continuum and not as some rigidly defined system, we will finally be able to develop *wacin kiciyuzapi*, Mutual Respect for all of Wakan Tanka's Creations.

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# Transgender in Taiwan

by Rachel Kronick

**Being transgendered is tough, but being transgendered in Taiwan, where I am, is even harder. Taiwan has a culture which gives little room for self-expression or even self-respect, and allows even less to transgendered people.**

Taiwan is not really Chinese, though it does share a lot of the cultural mores of China. Some of these include a very strong sense of the division between male and female and a very different type of moral system than we usually see in the West.

In the USA, a person is worth something regardless of their relationship to you. Even if you don't know someone, you owe them respect as a person. Of course, people don't always accomplish this, but this is the ideal. In Taiwan, though, the ideal is quite different. In Taiwan, the degree of respect you owe to a person is almost entirely dependent upon the person's relationship to you. If they're your grandfather, you owe them more respect that just about anyone else. If they're a friend, you owe them an entirely different kind of respect, and a different amount. If they're someone you don't know, you don't owe them respect at all, at least not necessarily.

I'm always amused by government ads in Taiwan which try to promote such things as traffic laws or obeying building codes. They often try to show people that doing so will benefit others, and they're always at pains to demonstrate that doing so will benefit our own selves. However, the proof always seems strained, and I get the feeling that they are struggling uphill. Taiwanese people in general do not feel a need to take strangers into consideration, so much so that I sometimes wonder if they understand other people as people at all.

Another simple example which comes to mind is walking on the sidewalk. Due to the vast number of motorscooters, streetside vendors and poorly constructed buildings, the sidewalks are severely limited in size—often only a foot or two wide, even on major streets. To make matters worse, Taiwanese people walking on the sidewalk simply do not take other pedestrians into mind while walking. They meander, hold bags across the entire sidewalk, and hold hands and walk abreast with their four-person family, even when the sidewalk is narrow. This kind of behavior in New York, for instance, would result in them either being forced out of the way or getting into a shouting match or a fight. However, Taiwanese people take this as normal, which it is in their culture, and therefore accept it.

In the West, training oneself not to care about others is a pragmatic necessity, but it is not an ideal in any way, at least not in my experience. If you say, "Group X is the object of violence, but they always will be because they are inherently weird and different from the rest of us," people will label you Machiavellian. This kind of thinking goes on all the time, of course, and is perhaps necessary in a world with limited resources and limited time to think about others. However, this kind of thinking is far from idealized in the West.

In Taiwan, though, this kind of thinking is the cultural norm. To put someone off to the side of one's thinking because they are not closely related—in order to pay more attention to the closest relations in one's life—is the Confucian ideal. Though many Taiwanese people would say that Confucius was a humorless blowhard, they are in fact laboring under his systems and even supporting them.

One of the best examples of how people are pushed off to the side is transgendered folks. There is a common myth in the West that Asia is a land of mystery where transgendered people are accepted far more than they are in the West. Many people in the USA, for example, seem to imagine some sort of enlightened Shangri-La where transgendered people are seen through enlightened eyes. This is far, far from the truth, though.

Transgendered people in Taiwan are accepted in one small way: when they keep to their socially-prescribed niche, and do not try to break out of it in any way—in other words, when they allow themselves to be the objects of disrespect from the culture at large. They are allowed to be club performers or hostesses, but if they try to gain true acceptance or equality, the culture at large quickly labels them freaks and walks away.

Of course, this is not purely a problem experienced by transgen-

dered people. Handicapped people, non-Chinese citizens (did you even know that there are aborigines in Taiwan?), gay and lesbian folks, women—there are so many groups in Taiwan who are so far from any kind of equality.

But the kind of oppression experienced by transgendered people in particular is so strong, so massive, that it's hard to even express it. In Taiwan, it is legal to fire someone for being transgendered or gay. Even protecting the rights of pregnant women is still far away. Naturally enough, the consciousness of the society at large is far from focused on the harms visited upon TG folks by this discrimination.

I have several transgendered friends here in Taiwan who work as karaoke hostesses. Unfortunately, I don't have space here to share all the problems of their profession, but suffice to say, it's not pleasant. It means drinking a lot and singing with tone-deaf, lusty, drunk customers, and then having to ask them for tips (this kind of job typically has no base salary).

Plus, of course, the culture at large loves to laugh at such people. There is a Taiwanese newspaper which I now won't buy because of their vast arrogance and disrespect towards TG people. Once, in order to find a story on what I suppose was a slow day, one of their reporters asked the police to go into a TG karaoke bar and do a bust. The police were only too happy to oblige, and L. was out of a job for two weeks. And of course the portrayal in the newspapers, on TV and elsewhere is virtually never of the sympathetic sort, but of the "look at the freaks!" sort. To be fair, there have been a few portrayals which managed to pity the poor TGs rather than just laughing at them, but these have been in the minority. Actual gentle, considerate portrayals have been completely nonexistent.

The work of karaoke hostesses is basically one step away from street prostitution, but they do it because they have little choice. Perhaps your reaction is "Get a job!" Well, they can't. I have one particular friend whose situation illustrates the problems facing such hostesses. Her ID says she's male, and there is no way to change it until after surgery. In fact, you can't change your ID in Taiwan unless your parents agree. How many of the people reading this could have gotten the agreement of their parents? And my friend doesn't even know her father.

**TRANSGENDERED PEOPLE IN TAIWAN ARE ACCEPTED ... WHEN THEY KEEP TO THEIR SOCIALLY-PRESCRIBED NICHE, AND DO NOT TRY TO BREAK OUT OF IT IN ANY WAY—IN OTHER WORDS, WHEN THEY ALLOW THEMSELVES TO BE THE OBJECTS OF DISRESPECT FROM THE CULTURE AT LARGE.**

She has known she's transsexual for a long time, but in Taiwan, there is almost no infrastructure for TG people—there are very few surgeons, endocrinologists or even psychologists. Getting hormones usually means doing it illegally, unless you happen to be lucky enough to live near a major medical center. Those doctors who are willing to help are not aware of the Standards of Care. I once asked a doctor here for advice on how to find an endocrinologist, but he told me just go ahead and take birth control pills myself—and this guy is supposedly the leading SRS surgeon in Taiwan! Getting surgery, assuming someone gets that far, usually means going to Japan or Thailand. I know the medical establishment in the West is far from perfect, but at least there *is* one.

Thus, my friend can't change her ID, which means either working as a man (repugnant to her, as I'm sure it would be to many people reading this), or working in a job like the one she has. She also doesn't have much education (high school), and her options are severely limited. So she's just slowly saving up her money, hoping for the day when she can get her surgery and possibly find a job doing something as a presumably nontransgendered woman. But even then, she may not have enough job skills to do anything besides the stereotypical TG jobs: drag queen, karaoke hostess, prostitute.

In Taiwan, these are about all a transsexual person can hope for. Society puts so many obstacles in their way that they must resign themselves to either working a terrible job which the culture denigrates or not working at all.

This is something I really have to emphasize. In the USA, for example, I think most employers, even when conservative, will admit they care more about how productive their employees are than what their gender identities are. This is at least in part because Western people tend to consider other people as humans deserving of respect regardless of relationship, or at a minimum realize that we should do so, even if we don't. But don't forget, in Taiwan, Immanuel Kant never caught on. Taiwanese people feel it is completely acceptable to disapprove of people they don't know. Someone as far from the center of one's relationships as a transgendered person is not deserving even of consideration as a human being.

Another example of the disdain which Taiwanese culture seems to have for transgendered people is as follows. The standard term used in regard to transgendered people from

Thailand is renyao, which translates directly as "human monster." This is used without irony, without self-examination. I have asked many people here why this word is generally used only for people from Thailand. None have been able to give any explanation which didn't seem dripping with either self-denial or ignorance. Once I pointed it out to some younger folks, and they acknowledged how negative the term is, but that they had just never thought about it. Again, Taiwanese people are not trained to take others' existences into consideration.

Perhaps the most disheartening thing about being transgendered in Taiwan is that this country has almost no cultural notion of "fighting for one's rights." To fight means to lose face, which is to say the respect of others. Strangely, people here don't really care about people who are unrelated to them, but they do care that they present a good image to others. Having face means looking respectable—calm, cool, collected—even when you're facing a situation which would get a Westerner screaming in anger, frustration or sadness. Taiwanese men will almost never fight with others, because doing so means a loss of face. However, if you ever do get into a fight with a Taiwanese man, be careful; once he's decided to take off the gloves, he has decided that the only way he can restore himself in others' eyes is to win, and to win viciously.

More importantly, though, to struggle means to upset the social balance. People tend to think that fighting for something is childish, and that yelling gets us nowhere. This dislike of struggle sometimes has positive results. For example, in the USA, our love of struggling for our rights has meant the rise of litigation, which has in turn meant that doctors get sued far more often than in other countries, which has resulted in high malpractice insurance for doctors and higher prices for medicine. In Taiwan, on the other hand, medicine is cheap. Also, there is national insurance which, while it does not cover anything like electrolysis or surgery, can be manipulated to cover things like hormones (this just requires proximity to a doctor who is willing to do so).

However, if you are a transgendered person here, the fact that struggling equals loss of face means that your chances of achieving higher respect in the eyes of people and in the eyes of the law are virtually zero. An organization such as Transexual Menace would be utterly alien to a place like Taiwan. Even more indirect organizations have never gotten off the ground. In all of Taiwan, I only know of a few web pages and support groups, all attached to psychologists. There are, as far as my limited experience would lead me to understand, no actual self-organized transgendered groups in Taiwan, either social or political.

I don't mean to say that Taiwan is an utter hell for transgendered people. It isn't. As I already mentioned, medicine is cheap, assuming you can get a doctor willing to give you a semi- legal prescription, and there is less of a tendency to go directly to violence when someone feels a need to disapprove of a transgendered person. There are definite roles which transgendered people are allowed to fill, if they are willing to put up with the low status which attends those roles. And, I suppose, it's probably easier for a transgendered person to pass, as the physical differences between men and women here tends to be less pronounced than among, for example, Caucasians.

I also hope that no one reading this will automatically assign Taiwan to the trash heap. While Taiwanese people are often guilty of failing to consider others in their own country, many Westerners are just as guilty of not taking people in other countries into consideration. How many supposedly "international" organizations are in fact only limited to Canada and the USA, or at most only English-speaking countries?

Please, don't forget to take other countries into consideration. If you're reading this, you probably live in a culture which views your transgendered status as a bad thing, but at least you have the advantage of living in one of the richest countries in the world. Taiwan is a terrible place to be transgendered, but of course there is no place where it is easy, and there is no place which does not deserve our care and respect.

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**Rachel Kronick** *lives in Taiwan, where she teaches English and is working towards surgery. She isn't very political, yet.*

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## Alive in Honolulu

# "She's a Man!"

### Rude Comments Do Not Equate to Shattered Dreams

Originally published in *DaKine* magazine (Honolulu)

by Li Anne Taft

I thought Tommy Wildcat would see me as a "striking" woman. Rather, this admired Native American flutist ignored me as I approached. Planning to give Tommy a hug to pass on to a mutual mainland friend, he instead gave me a quirky look and expelled stinging words: "How ya doin', Buddy?" Speaking earlier on stage in soft, accepting tones of life's diversity, he now calls me "Buddy"? I thought: that's a defensive line against a man.

Realizing this talented performer didn't see me as a woman (never mind "striking"), I felt rejected and sad. Later, peace returned when I reasoned he had not shattered my dreams—just lowered my high hopes. And, said my inner voice, his rude comment doesn't really matter in the larger scheme of my existence.

A nagging question had returned which stirs at many transgendered men and women: "Do I pass?" Memories of other rude comments: "Mr. Li Anne," "Sir Madame," "howzit, BRUDDA?", and "You're not a REAL WOMAN" jabbed again at my self-image. I felt once more not-so-feminine, wishing for narrower shoulders, smaller feet, a delicate face. In a downward spin, I wondered if I'd be better off living as a man again. To steady myself, I recalled my pride in my distinctive looks and different background. Living first as a man and now a woman is a unique, intriguing existence which gives me insight and inner strength. I felt better, thinking "This is who I am now: a strong-bodied, balanced and capable woman."

The timely arrival of Kelly's e-mail strengthened me. My paddling friend's words induced tears. "Since our first meeting, I have respected and admired you for the person you are. All that you were, the experiences, the challenges, have contributed to who you are today: a very special, caring, and honest person whom I have been privileged, and so very proud, to call my friend. You are a wonderful friend and a lovely lady, Li Anne." She praised "the grace to live a deep, honest, and meaningful life. You are who you were born to be. You express and reflect your soul." Her words were healing.

Then yet another life preserver appeared: a letter from a school teacher friend: "In the years since my transition, I have yet to run into any discrimination that would be worth my time and energy." Her words suggested an effective defense against inconsiderate people and a shield for self-esteem. The way we live has more to do with our tolerance and acceptance than what others think of us. What is important is what we think of ourselves—and many of us look upon our gender status as the most wonderful blessing God bestowed on us." I saved hers and Kelly's letters in my "Friend's Support" folder. I refer to them often when feeling beaten up.

Reading about the lives of other transgendered people facing crisis and their response has been another healing force. Caroline Cossey's work as a model and actress came to a dead stop when her transsexual background was intentionally revealed. Caroline (also known as Tula) responded through a best-selling autobiography, *My Story*, and starred in a very successful Sauza ad that exclaimed, "She's a He. Life is harsh. Your Tequila shouldn't be." Tula's renewed success brought her international fame, with appearances on the covers of *Vogue* and *Playboy*.

Trans-man Jude Patton started life as a female and later became a well-known therapist with a successful private practice specializing in transgender issues. Susan Kimberly served 10 years as a councilman before a media circus erupted when she began living opening as a transsexual woman. She is now Deputy-Mayor of St. Paul, where her

background has helped influence the U.S.'s most transgender-friendly legislation. Recalling these stories of trans-folks reacting in creative, positive ways to life's lemons has inspired me to better work through my own crises.

What others think, say, or do to us can be important—or not. Our reaction as transgendered men and women depends much on self-image, our aloha, and whether we allow others to be offensive to us. Oh, I still have my bad days, feeling the pain of sneers and hearing "She's a man!" At those low times I remember my many friends and rejoice in acceptance as a woman neighborhood board member and "Ms Taft"—office operations supervisor.

Rude comments and crude jabs cannot diminish my self-worth or belittle my belief that the transsexual experience is one to cherish. So, when in the midst of frowns, put-downs, and scolding looks, I'm reminded to think "He's got a problem" and respond with a smile. It's disarming, and besides—it's a very feminine trait.

I saw Tommy Wildcat one more time before he left the Islands. I smiled, and in the process I once again found peace in myself.

▼


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# TRUTH AND CONSEQUENCES

by Matthew Kailey

JAMES WAS WAITING FOR ME OUTSIDE THE *TELL* OFFICE, BOUNCING AND SHIVERING AS IF trying to keep warm or ward off the inevitable bathroom break. I was late as usual for the biweekly layout session, when James and I would decide on the configuration of the articles and photos that would appear in the latest edition of the campus newspaper. Knowing I was in for another lecture on professionalism and promptness, and figuring, from James' unusual demeanor, that this would be a big one, I quickened my pace. James Eaton, the William Randolph Hearst of Williams College, was usually calm, collected and anal-retentive, and he expected no less of his staff.

"Ryan! Ryan, hurry up," he shouted, taking several steps toward me, then grabbing my arm and pulling me through the door.

"Jesus, James, what is it? Sorry I'm late, I—"

"I've got a story," he said, digging his fingers into the flesh of my inner arm. "No, I've got *the* story." He tightened his grip until I yelped in pain and managed to pull loose.

"My brachial artery just sprung a leak," I said, shaking my arm. "What the hell is going on?"

"You haven't seen the paper, then."

He started pacing, rubbing his palms together, a greedy king before a feast. His black-framed glasses slid down his beak of a nose and he pushed them up frantically.

"What, the *Tell*? It isn't out yet, James. That's why we're here."

"No, no. *This* paper." He grabbed the morning edition of the local town paper from his desk and shoved it in my face. "Look at the headline!"

"Florida Ballot Recount Continues," I read.

"No, you asshole! Here." He slapped the lower half of the front page.

The headline was small, and I had to take the paper from him to see it.

"'Williams Professor Really a Woman.' What is this, man?"

He leaned back on the edge of the desk and crossed his arms, finally satisfied. James Eaton had returned and reclaimed the body of the frenzied creature that had stood before me seconds ago.

"Read it."

I read.

Popular Williams College professor Harwood Hitchcock, who died last week of unknown causes, was determined in death to be a woman, Bailey coroner Steven Peters announced yesterday. Hitchcock, who was married and had adopted three children with wife, Ann, was discovered during an autopsy to have female genitalia. Peters reported that there was no evidence of foul play, as had originally been suspected when Hitchcock was found dead on the Williams College campus, and that Hitchcock had died of natural causes. Peters also reported that Hitchcock possessed "a full set of healthy, if somewhat atrophied, female reproductive organs, as well as a vagina. There were also scars in the chest area indicating prior reconstructive surgery."

Hitchcock, a well-loved writing professor at the college in Bailey, had apparently posed as a man for over thirty years. The Dean of Humanities, Nathaniel Smith, reported that Hitchcock's classes were among the most popular on campus.

"We at Williams College are shocked at this news," said Smith. "Professor Hitchcock was an excellent instructor, one of the students' favorites." Hitchcock, 55 at the time of her death, had taught at the college for twenty-five years. Ann Hitchcock has refused to comment."

I was unaware of the cold sweat that had broken out on my body until I looked down at my ink-smeared hands. I steadied the trembling paper as I skimmed the article again.

"This is a joke, right, James? How did you do this?" I looked up at him. The relaxed smirk that had settled across his face caused a tight contraction in my stomach. I shook the paper at him. "How did you do this?"

"I didn't do it, Ryan. It's real."

I dropped my hands to my sides, still clutching the paper. "It can't be real, man." My voice came out in a groan. "I know Harley. I was his teaching assistant last year. Don't you think I would have known this? He's not a woman."

"Not anymore. He's dead, Ryan. I mean, she's dead."

It was my turn to pace. Of course I knew he was dead. I had spent the night of that news sobbing uncontrollably in my car, unable to return to my dormitory room. I had gone to see his wife the next day, with a pathetic offering of food hastily purchased at the campus snack bar under the guise of offering consolation, when I really hoped she would somehow console me. Her grown children and their families were already there, and I was unable to get what I had come for. I had stayed a few minutes, then left, returning to campus, adrift in my own memories.

"Your truth is in your writing. Write the truth."

Harwood Hitchcock spoke those words on the first day of my freshman composition class. Standing at the front of the room tugging at his full gray beard, his stomach straining pleasantly against the buttons of his cardigan, the man who would later allow me to call him Harley immediately had my attention. His booming baritone let the fearful young class know he believed everything he said, and believed it with a vengeance. Only his sparkling eyes communicated his kindness and allowed me to approach him after class to ask, "What if the truth is too terrible to write?"

He smiled and said, "The truth is never terrible. It can, however, be frightening. Overcoming that fear is the only thing that will ever give you peace."

I didn't write the truth that year, but I did write compositions on which Professor Hitchcock bestowed his finest compliment—reading aloud to the class. He barreled around the room, reciting my papers half from memory, with the emotion of Richard Burton performing Shakespeare. He made me believe maybe I could be Shakespeare. He made me believe maybe I could be special.

I hungrily signed up for every class he taught: Advanced Composition, Creative Writing, Short Story Writing, and his finest creation, Writing the Classics, in which the students read snippets of classic literature, then attempted to imitate the style of Hemingway or Fitzgerald. He requested me as a teaching assistant in my junior year, and, flattered and pleased, I readily accepted. It was then that I was invited to call him Harley, a name reserved only for his wife and close friends.

We spent evenings at his home poring over freshman compositions, Harley asking my opinion on every one, Ann bringing tea and banana bread into the study and fawning over her husband as if they were newlyweds, although he confessed they had been married thirty years. They had adopted older children, preteens and young adolescents no one else wanted. Their children were grown by the time I came along, and I felt that in me Harley had found another son.

Or maybe I had found another father. I never revealed my truth to Harley. I didn't have to. Unlike my own parents, he just knew. One night in his study, as casually as he would have said, "Hand me another paper, Ryan," he said. "That young man, Jeff Walker, that I saw you with in the cafeteria yesterday—is it serious?"

I looked down and tried to will away a blush. At first, I stammered out, "I don't know what you mean," which was met with silence. Then I said, "No, we're just friends."

"Pity," Harley replied. "He's an excellent writer. You two would do well together."

We went on and graded another composition.

"Ryan, wake up, man. I need you."

James' voice brought my pacing to a halt. I didn't realize I was walking the entire length of the room and back. I looked at him, disoriented.

"What do you need me for?"

He rolled his eyes with frustration, as if I had been unable to recite the alphabet on request.

"Our story. Our new front page. You were Hitchcock's teaching assistant last year, right? You know his wife. I mean, her wife. I mean—oh, hell, I don't know what I mean. Anyway, you can get Ann Hitchcock to talk. You can go interview her. She'll talk to you and the *Williams Tell* will have the scoop of the century. The scoop even the town paper couldn't get. You were going to do the obituary anyway. This is so much better."

I shook my head slowly. "Oh, man, I don't know, I—"

"You have to do this, Ryan. You're the only one who can. Think what this will mean for the paper. It will be incredible."

"I don't know, James. I mean, she probably won't talk to me."

"She'll talk to you. And you don't get a choice. This is your assignment. The *Tell* goes to press in 48 hours. I'll be waiting for your article." James turned away, and it was obvious that the conversation was over.

I walked out of the office and through the hallways of the Journalism building to the front door. Once outside, I realized I was still holding the newspaper. I sat on the steps and glanced at the headline.

"It's a mistake," I mumbled. "Just a mistake."

But as I reread the article, I knew it wasn't a mistake. I heard Harley's cannonball voice in my head. "Write the truth." My throat tightened. It was all a lie. I had almost written the truth once for Advanced Composition class, before Harley so comfortably let me know he already knew. I had almost written a paper on being gay, on being unable to tell my family, on being alone and scared. I had desperately wanted to tell someone what it was like to grow up in a small farming community a few miles from Bailey with conservative parents and no one to talk to. I wanted to agonize on paper about the muscular farm boys in my high school who arrived in flannel shirts and well-fitting jeans after a morning of heavy chores, boys who called each other "queer" as a joke. I needed to write about my crush on the homecoming king and the one clumsy, miserable date I had with a cheerleader. I wanted to ask

someone what the hell I was supposed to do, and that someone was Harley. I had almost trusted Harley with my truth. And he had betrayed me. She had betrayed me.

"Thank God I didn't write that paper," I said aloud as I crumpled the newspaper in my hand and threw it in a nearby garbage can. The anger that was forming allowed me to make my decision about the article. Harley was gone, but Ann was still a living part of the deception. I headed for her house, but not before stopping by my dorm room to grab a pen and notepad.

I used to enjoy a leisurely walk to Harley's house, with stops along the way to admire the old, vine-covered brick homes in the neighborhood. Now I wanted only to reach my destination. As I approached the house, I saw two men sitting in folding chairs on the sidewalk in front, a camera and a tape recorder on the ground between them. When I started up the walk, one of them called, "Don't bother. She's not talking to reporters. She won't even open the door."

"She'll open the door," I muttered to no one.

And she did, grabbing my arm and yanking me inside just as I was raising my hand to knock.

"Ryan," she said, hurriedly closing the door behind us. "I saw you coming up the walk. I'm so glad you're here. You must have seen the article. People have been calling and pestering me all morning. Those reporters out there, they just won't go away. I don't know what they want. What do they want?"

She inched the front curtain aside and peeped out nervously, then turned to face me. She looked old, much older than the fifty-three years she had admitted to me in the study only seven months ago. Her eyes were swollen, her blonde hair tied back carelessly. I knew she colored her hair, but she was always meticulous about keeping it up. Now, a tiny edging of gray was beginning to show along her forehead. I almost reached for her, wanting to hold her while we both cried for Harley, something I had not been able to do before when I had come to the crowded house to grieve. Then I remembered why I was there this time. I stiffened.

"They want the truth, Ann. Just like I do."

She looked at me for a moment, not understanding. Then she took a step back and her eyes moved down to the paper and pen I was holding. She brought a hand to her chest.

"Ryan," she said. "Are you here for the *Tell*?"

"I'm here for the truth. Harley always said to write the truth. I'm here to write the truth."

I thought Ann might faint. Her shoulders slumped and her head dipped forward, as if she were deciding whether or not to sweep the floor. I put a hand out to catch her, but her head popped up and her grim expression made me drop my hand and flinch.

"Then leave, Ryan. I'm not talking to reporters." She reached for the door and I grabbed her arm.

"You'll talk to me," I said. "You owe me. Harley betrayed me. And you betrayed me. Now I want the truth."

Energy seemed to materialize from all corners of the room and coalesce in Ann. She shook free of my grasp and said, "You want the truth? Okay, Ryan. Here's the truth. My husband was a wonderful, brilliant man, and you know that. He loved his work, he loved his children, he loved me and he loved you. You know that. He was an excellent husband, father and teacher. But you know that. He was a man who was born female. You read the paper. Now you know that, too. Write what you want. You'll never take away what he was. He didn't betray you. He lived his truth so he wouldn't betray anyone, especially not himself. And that's the truth. Now please leave my home."

The invisible fire that had shot from her eyes, her mouth, her entire body, had forced me back against the wall. She reached again for the door and I didn't stop her. As I walked outside, I heard her say, "Remember him." Then the door closed and I was standing on the step facing the wide-eyed newspaper reporter and his cameraman, still perched in their folding chairs. The reporter stood up as I neared.

"What did she say? What did you find out? What about her husband?"

I brushed past him and headed for my dorm. I had a story to write.

The next morning, I met James at the *Tell* office and turned in my assignment.

"Only one page?" he asked as he glanced over the copy. "Wait a minute. Ryan, this is just an obituary. This is just what you were going to write before. Harwood Hitchcock, professor, writer, husband, father, he, he, he. For God's sake, Ryan. Hitchcock was a woman. Where's my story?"

"There is no story," I said. "That's it. That's the truth of it."

I walked out of the office and started down the hall. James called after me.

"Ryan. Ryan, get your ass back in here. Damn it, Ryan, I want a story."

His voice faded as I neared the building doors. I walked to the dorm. My roommate was out, just as I had hoped. I picked up the telephone and punched the buttons, then settled on the bed for a long conversation. My pulse raced and my palms were moist. I was afraid. But it wasn't terrible. It was only the truth.

"Mom? It's me. Yeah, I'm fine. Hey, listen—could you get Dad on the other line? There's something I need to tell you."

▼

**Matthew Kailey** *is a 45-year-old FTM living in Denver, Colorado. He divides his time between his day job, writing, playing bass, and coordinating the FTM program for the Gender Identity Center of Colorado. His column, "my point eXactlY," is published in the GIC Journal.*

## THE TRANZONE UNDER (DE)CONSTRUCTION

by michael gray

bo(d)y : text (in)complete
corpus ambiguous
to w/ri(o)te t/here is The Tranzone has consequences.

i am the liminal spacetime of the changeling symbol:
(n)either t/here but signifying transition--
motility between one form of being to anOther
thru another . . . Ellipses . . .
silences . . . surplus (in)visibilities!

whose disappearance guarantees y/our appearance?
whose absence y/our presence?

intimately,
y/our eyes groping my bo(d)y : text
a transvering voyeur reinscribes the wor(l)d
indiscreetly sexing : seeing sex between
a w/ri(o)ter-presumed-to-know-a-pronoun-for-you-to-polymorphic
perversity

Does The Tranzone jam the binarist theory machine?
defy the signifying fool of phallus?

penetrating me I am : welcoming you we become
The Tranzone. [tranz-one or tran-zone?]
without measured meaning,
without liminal space or (re)marx,
without symbols who can know?

without space and/or hyphen,
without (re)marx upon
bo(d)yz : texts become
fluid economies of cortexts
speaking from a hybrid place
challenging hyphenated realities.

The Tranzone is a within/without hyphen (-)-
multi-dimensional spirit requiring connections
fusing right and over t/here.

The Tranzone shuttles between frontiers:
The Original genderscape is always Other(ed)--
Shadows passing over unfeared.
silencing inter(e)ruptions . . . .
hush, keep this secret.

THE binary system of signs e(xc)ludes
THE human conditions of bodys : texts rend
myriads and singles
many and one
the oneness of all.

The Tranzone is : t/herefore, i am dashing,
thru open space leaving no time for death
crushed-out on skinz, blackmailed beyond breath
by a symbolic annihilator guaranteeing invisibility.

The Standardizer : The Tranzone's chief adversary
promotes e(xc)lusion, delights in violence,
hordes privileges, steals names,
subjects subjects without pronouns.

Outcast meeting Outcast of cyberlettres,
thrives on the paginal reservation,
revives transcultural genealogies
unsubject(ed) by the androplot,
The Tranzone conjoins twins (--) desirous of an inseparable sign
and as unhyphenating serial wor(l)d.

**Michael Deborah Gray** *<http://home.earthlink.net/~michaelegray> is an ethnographer. A mother of adult kids. A spiritual GLBTA nonviolent activist with SOULFORCE <http://www.soulforce.org> who has been arrested six times and jailed twice for public noncooperation with christian denominations of heteropatriarchy. Zie is currently finishing an interdisciplinary doctorate in medical and spiritual anthropology, gender studies, and feminist sexology.*

## MEETING INGA
by John Chinworth-Percy

*Inga was a female impersonator who worked for the Resistance after the Nazis occupied Norway in 1940. In the Autumn of 1943, he was returning from Sweden when he was attacked by a group of drunk Nazi soldiers at the border. After trying to rape him, they discovered he was a man. He was arrested, brutally tortured, and then executed. A portrait of him, in full drag, hangs today in the* Resistance Museum *in Oslo.*
—from *The New Gay Book of Lists*
by Leigh W. Rutledge

She was the loveliest of ladies. I would meet her whenever I got the orders to; at a bench in a park somewhere in Oslo, near the castle, or at the docks in Strommen.

She dressed exquisitely and wore make-up. Which was odd because with this war on, where and how did she get it?

Always in gray. She always dressed in gray, with a scarlet jabot to set off her red lips, and a gold pin.

I looked forward to every exchange with her. Even though our meetings were, at most, a few seconds long. A quick handover of an envelope, or a matchbox, slips of paper, always trying desperately to look natural. There were eyes everywhere. I dangerously tried to make each rendezvous last just a bit longer.

I loved catching her blue-grey eyes. They looked like the sea.

On the cold morning I brought her information about Jews being smuggled out of Copenhagen, she wasn't there. I waited for as long as i could, which was only about seven minutes.

That was the morning I brought her a rose.

**John Chinworth-Percy** *is a Tucson-born astrologer-poet with poems in* Bombay Gin, Gertrude, The Mountain Astrologer, *and* Blood & Tears: Poems for Matthew Sheppard. *He has made two chapbooks:* Crucified *and* Rooster. *He graduated from Naropa University with an M.F.A. in Poetry and lives in Colorado with his cute and cuddly hubby.*

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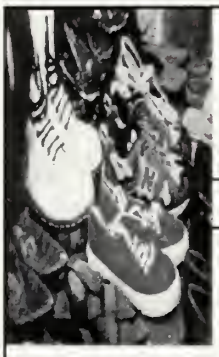

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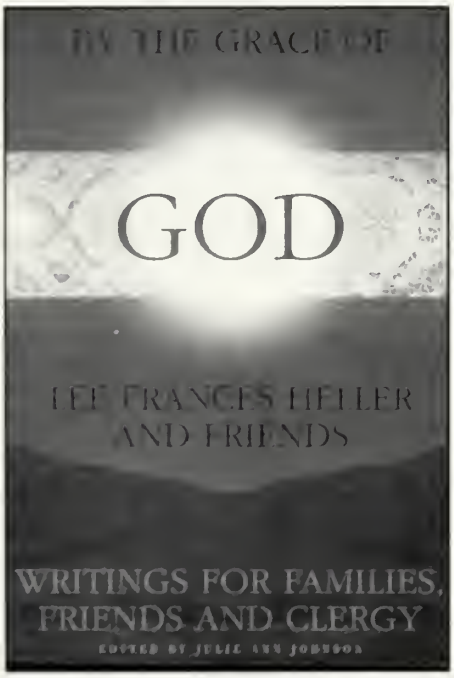


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***Lee Frances Heller***
**April 5, 1919**
**May 19, 2000**

**featured in *Transgender Tepestry*, Fall 2000, Issue 91, p. 87**

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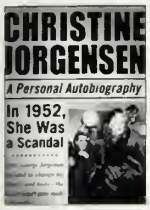


*Christine Jorgensen*
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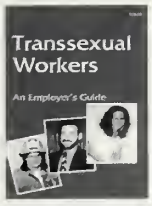


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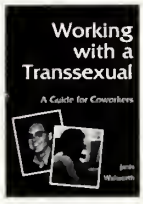


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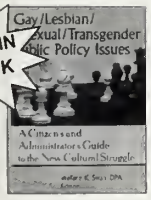


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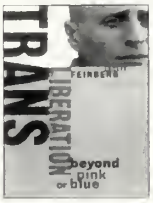


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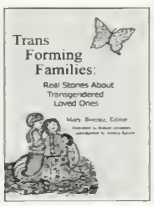


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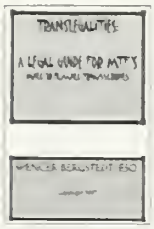


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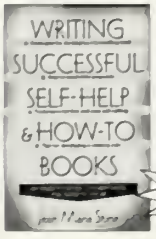


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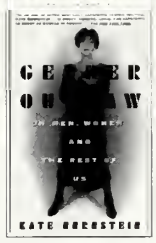

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# RSI Rikki Swin Institute

Gender Education, Research, Library and Archives

## *The remodeling is done and our doors are now open... and now that they are...*

Melinda Swin pictured - photo by Laurie

Our staff is now working hard to catalogue all the materials that were generously donated to the library from such people and organizations as IFGE, OIGS, Dr. Virginia Prince, Betty Ann Lind and others.

Our staff has also started the production of the first RSI DVE disc for distribution to professionals worldwide. We will soon begin airing it on local cable stations here in the Chicago area, and offer a streaming video version on our website. Please go to our website for more details... www.RSInstitute.org

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### Our Mission

Stimulate changes in culture to improve transperson* understanding and acceptance

** Transperson* A term that includes crossdressers, transgenderists, transsexuals and others having a gender related issue.*

### RSI Activities

Library and Archives; A public facility housing an extensive collection of materials pertaining to gender issues.
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